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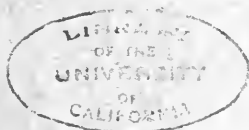
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WITH THE COMMENTARY
OF THE KATHARAI
THE K TEXT OF JOSHUA

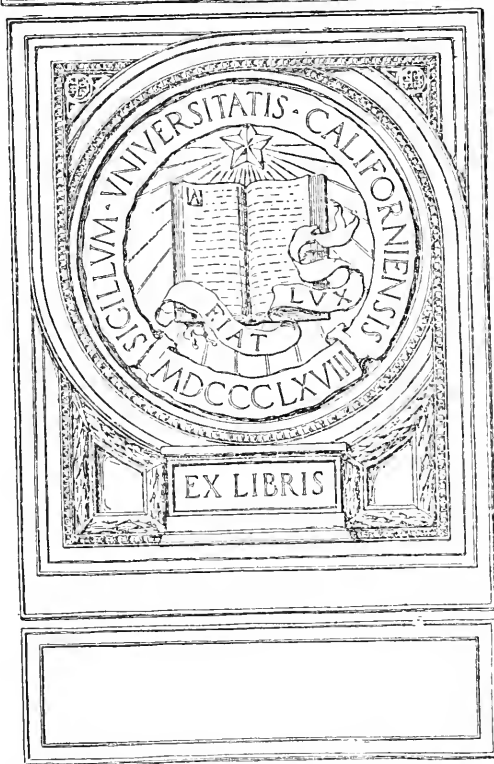
MAX L. MARGOLIS



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GIFT OF

Max L. Margolis.





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NUMBER 1

THE K TEXT OF JOSHUA

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1. With the letter K is designated Codex Tischendorfianus II of the Leipzig University Library which the famous discoverer of the Sinaiticus brought home from his first oriental trip in 1844. It consists of 22 palimpsest leaves of which 17 contain in uncial script under an Arabic text biblical fragments from Numbers, Deuteronomy, Joshua, and Judges. Not only were some of the leaves in a bad condition, but the margins of most of them had been cut off or otherwise mutilated in the process of their employment as bindings for other codices. The fragments which Tischendorf assigned to the seventh century at the latest were published by him in the first volume of his *Monumenta sacra inedita, nova collectio*, 1855; the leaves containing all that is left of the Book of Joshua are found on pp. 161-70.

2. On the text of codex K Tischendorf expresses himself as follows (p. xxxiii of his Introduction): "Ipse vero textus horum fragmentorum admodum peculiaris et gravis est, a Vaticano quidem textu satis diversus neque magis vero simillimus Alexandrino. Inprimis discedit a Vaticana editione pariter atque ab Alexandrino

codice per libros Iosuae et Iudicum. ubi prae ceteris assentientes habet Holmes-ii codices 75. 54. 118. 44. 59. 74. 76. 84. 106. 134." He then gives a few instances. For *εκμωθα* 165a. 10, he adduces *εκμαθα* 75 as the nearest reading. He overlooked *εκμωθα* 54 in Parsons. As for *μωσαν* 162a. 8, which he mentions as a singular reading, *μωσαν* 118 comes pretty close, not to mention *βοωσαν* 75 *βοωσαν* 54 which, considering the well-known graphic similarity of β and μ in the cursive script, are not so remote either.

3. As I am preparing for publication an edition of the Greek Joshua according to the text of the cursives with which Tischendorf's uncial stands in affinity, I shall reserve for the preface to that edition an account of the attention which these manuscripts have thus far received, of the discovery that they constitute a group, and of the conjectures concerning the recension which they represent. I shall here single out only the latest contribution by Ernst Hautsch (*Der Lukiantext des Oktateuch*, Berlin, 1910) who recognizes in the group, particularly in the smaller sub-group (54. 75), none other than the Lucianic recension. But whether Lucian's or not, it is certainly a recension, and it is just as manifest that it is not Origen's.

4. So far as the Book of Joshua goes, 59 steps out as a member of the group in question. This is at least my impression from the readings given by Parsons. The case is different in the Book of Judges (see Moore's *Commentary*, Introduction). On the other hand, Cod. Gr. 609 of the *Bibliothèque Nationale* in Paris must be included: I find it to be almost a twin-brother of 44; but 106 with which they are both related excels them.

5. A still further witness of the text underlying our group may be found in the Old Latin of the Codex Lugdunensis. According to the editor, Ulysse Robert (*Heptateuchi partis posterioris versio latina antiquissima*, Lyon, 1900), its nearest relatives are 74. 54. 106. 134. My own examination, however, goes to reveal a closer affinity with 54. 75. 118. To mention but one example, the peculiar reading *εκμωθα* adverted to by Tischendorf (see § 2) recurs in the Latin in the form *εcmoth* which, by the way, is the more correct, the final *a* being an error of dittography. There are also noteworthy deviations. Thus it occasionally reverts in a pronounced

manner to the B type so far as its groundwork is concerned, and some readings it shares with the Sahidic version (cf., e.g., 15: 27 *asergarri* with *ασεργαρε*). The points of contact with 54. 75. 118 are, however, sufficient to warrant a collation.

6. In presenting on this occasion an edition of K ahead of my forthcoming edition of the entire text (see § 3) I am guided by the desire to take my bearings for the latter. The collation which accompanies the edition of the fragments makes it clear that of the group of cursives signalized by Tischendorf it is the smaller group (54. 75. 118) with which the affinity of K is most marked and among the three it is 54 that must be singled out in particular. For 118 stands somewhat aside, and 75 is a curtailed text, its omissions being not always due to errors, but obviously to a desire for condensation. To be sure, 54 errs on the side of amplification through the admission of matter which we may conjecture stood on the margin of the archetype. Just how far 54 may be followed is revealed by a comparison with K. It is furthermore clear that the recensional character of K. 54 is obliterated in the larger group (74. 76. etc.) into which matter from the cognate, yet distinct recension by Origen has been admitted. I feel therefore that I shall be justified in my future edition to make 54 the basis of my text, while the variants from the other witnesses may be conveniently placed below in the apparatus.

7. I have supplied in brackets the lacunae of K which Tischendorf, barring exceptions (165*b*, 1; 169*b*, 3, 4, 5 in part, 6-10; 170*a*, 10, 23), has refrained from doing. As the reader will see, there is room for grave doubt only in the fewest instances. Below the text I give in three sets of Notes the variants from (1) 54. 75. 118. Old Latin, (2) 84. 134. 76. 74. 106. Cod. Gr. Paris. 609. 44, (3) BAΘG. 55. Lagarde's Greek text (the so-called Lucian), the Syrohexaplaris in Lagarde's edition, Dillmann's Ethiopic (codices FH), and Ciasca's Sahidic. For the uncials I have used the phototypic editions, while for the cursives I possess photographs which the authorities of Dropsie College have kindly secured for my use. My information is thus based on first-hand sources throughout. I say this, because I have discovered numerous inaccuracies in Swete's edition. Maes and Drusius I quote from the *Critici Sacri*; occasionally there

will be found readings from Swete's and Parsons' apparatus, also references to Field and Eusebius (*Onomastica*, ed. Klostermann). While in the first set of my Notes I have recorded all divergences even of an orthographic character, the variants in the other two sets have in the main been confined to matters that count. A textual commentary accompanies the edition.

8. I use the following sigla: KBAG which require no explanation; Θ is the Washington manuscript edited by Sanders; r=54; o=75; s=118; r=ros; ʒ=Old Latin; u=84; l=134; p=76; t=74; v=ulpt; f=106; i=Cod. Gr. 609; z=44; f=fiz; Λ=Lagarde; Σ=Syrohexaplaris; Εth=Ethiopic (codices FH) (Ε^{cg}=Ethiopic, codices CG, occasionally referred to); Ε=Sahidic. *=prima manus; ¹=correction by the first or a contemporaneous hand; ²=correction by a later hand; ^t=textus; ^m(after a codex)=margo. For the hands of BA I use Swete's sigla as well as his information. Further sigla and abbreviations: ʒ^g=the Hebrew text underlying the Greek version (Septuagint); ʒ^w=the Hebrew text read by Origen; ʒ^m=the masoretic text. Ε=the original of the Septuagint; α'σ'θ'=Aquila, Symmachus, Theodotion; σ'=the Septuagint column of the Hexapla; ast=asteriscus. In the Textual Commentary <=from and >=leads to. Helbing=*Grammatik der Septuaginta* von Dr. Robert Helbing, Göttingen, 1907.

9. Postscript. Thompson's *Coptic Palimpsest*, Oxford, 1911, reached me after the article had been set in type. As almost the whole book of Joshua is contained in that publication, I have collated Ciasca's fragment with Thompson's text and the remainder of the latter as far as it covers the Greek text here published with the apparatus in the third series of variants. I append here the results of my collation (Ε^c=Ciasca's text, Ε^t and from 162a, 12 Ε=Thompson's text), leaving for the future a fuller discussion of them:

161a 1-3 drop ^{vial} after Ε | 17 -uas Ε^t error, the scribe had in mind p. 53b, l. 31 22, 23 γοσομ Ε^t | 161b 1 read τουτους Ε^tAGΣ | αυτων Bhε : > Ε^c | και=Ε^c | κατα Ε^t=ΛΘ | 7 αβς Ε, initial ι dropped out by haplography in the Coptic text | 10 μρρον Ε^t, see editor's note | 13 ζιφ Ε^t | 18 ραββα Ε^t | 23 φεναινδορ Ε^t | 162a 2-4 ενιους, φερεζιους, ιεβουσαιους Ε^t | 6/7 τους vpo

τῆν ἑρμῶν]>C^T | 12 λαος πολεις cf. C, prob. inner-Coptic addition 162b 6
 εγω is expressed in C^T 163a 1 εος post κατέδωκον. prob. inner-Coptic addition
 4/5 μασερων BhC | μαρσεμωμαν C = μασερεβῶ μαν = μασερεφωθ μαν 7 λον C
 (but initial and final letter doubtful) corrupt | 15 επέν C | 16 τούς] prn και
 C | 10/11 στοματι ξιφους C 21 βασιλεων C 164a 3/4 sg. C 5/6 συνεταξει
 + ει CC | 16 ις C 23/25 και απωλει (= αιμιρων?) απωλεσεν αυτους (+ ισα
 νειερην) εν στοματι ξιφους; the order, of course, may have been changed by
 the translator | 164b 7 ωσαντως]>C, prob. as in C accommodation to the
 translator's idiom | 9/10 και—εποιησεν]>C, inner-Coptic omission through
 homoioteleuton | 18 ιαγεβ C 165a 1 αραβα] prn art C 16 βασαν C 23
 ασεχα C 165b 2 γεργειν C 5 γαλααδ] οριον γαλαατ C 6 οριον C 166a
 7 χακα C 10 αυτην C (paraphrased by terram) 14 εν] prn et C 16 αραβα]
 prn art C | 19/20 εν αγεβ C 166b 3/4 και τον γεργεσαιον C 18 δαυβιρ C
 20 γαισει C = γεσει cf. C, hence pointing to γεσειρ 22 αραθ C = C | 23 λεβινα
 C] + βασιλευ οδολαμ C (the sum total is XXIX) 24 μακηδα C 167a
 2 φυλης] + υων C 3 μωνσης] + κληρονομων C 4 τη] + γη C 5 ημισειν]
 ημεισι φυλης μανασση C 6 ις] + κληρονομων C 8, 9 εν τω περαν του ιωρδανου]
 >C 167b 3 πασαν C 5 αυτων C 16 την] γην C 168a 22 του] terrae C ||
 168b 16 ιερεως C ? C missing from αρχων—οργη. 168b 20—170b 1, but
 through change of order the wds. πασαν την [συνα]γωγην ιηλ are extant at the
 end | 170b 2 αυτος] αχαρ C 3 μη μοις C 14—16 ο θς θ' εστιν και αυτος εστιν
 κς ο θς και ο θς αυτος οιδεν C

I wish also to add *ad* § 5 end an example of a singular coincidence between **א** and **ע** which both share with *s*, the three standing alone with their peculiar text. I refer to *š*, 3 where *s***ע****א** add after *יהל* the sentence *και εθηκεν θιμωνιας ακροβυστιων* (prefaced in *s***ע** by the phrase *εκ δευτερου*, also found in *iz*, but repeated from vs. 2), with which cf. Pirke derabbi Eliezer, c. 29 (וקבץ כל העילות עד ששעה) (אותם נבשה), Cant. r., s. 4 (on 4, 6) (העמיד להם עילותיהם נבשה) = Eccl. r., s. 11 (on 11, 2) (ששעו אותה נבשה בעילות), cf. also Gen. r., s. 47 (on 17, 23) with reference to Abraham (העמיד נבשה), and contrast Levit. r., s. 25 (on 19, 23) (מקום שהיא נבשה בעילות), and contrast Levit. r., s. 25 (on 19, 23) (מקום שהיא נבשה בעילות; cf. the commentary *יד משה* against *מתנות כהונה*). — *Ad* § 7: *p* (=76) is a palimpsest certain leaves of which are wholly or partly undecipherable, at least in the photograph; thus the evidence from *p* is lacking for the bulk of the third fragment here published (22:7 ff.).

K 161a	[καθαπερ εποιησα̃]	39 X
	τη λομνα· και τω	
	βασιλει αυτης :—	
	⁴⁰ Και επαταξεν ις̃	40
5	πασαν την ορινη̃	

REL 161a 1-3]>o 1 καθαπερ] prm και rs quod non dubito quin K habuerit in ultima linea folii praeceidentis: sic 1 et sicut ante fecit dabir transponenda sunt, ergo και >1 | εποιησαν Krs] εποιησεν 1 | 2 λομνα K] λοβνα rs: λεμνα 1 4 1 Kr 5 ορινην Kr] ορηνην ο* (ορινην ο!): γην την ορεινην 1: γην της ορεινης s 6 7 και την πεδινην και τον νοτον [[νοτον Kr] νωτον ο]] Kro] και την

UF 161a vs. 39b]>iz 1 καθαπερ sine και uf | 2 λομνα] λοβνα uf | 4 1 ul | 5 ορινη̃] γην της ορεινης UF | 6/7 και ναγεβ και την πεδινην και τον νοτον και

BCEhAΘAGS 161a 1-3 hAΘAGS (absque signis) >BCE^{vid} (C incipit a τω βασιλει αυτης) | 1 καθαπερ AΘAGS] prm και h | εποιησαν AΘG(v superscr.)S] εποιησε A 2 τη λομνα] την λομναν h: τη λεβνα ΘAGS: τη λεβμνα A | 4 1 h AΘG | 5 πασαν BhAΘ] prm την G (sub ✕) A S(Δ) | την BhAΘ] >A | ορινη̃]

Textual
Commentary

161a 1-3 The omission in o is most probably due to homoioteleuton (the preceding clause ends in και τω βασιλει αυτης). Where namely s1 coincide with r in including a clause or word wanting in B, it is improbable to assume that o has reverted to B. Whether the omission in B is likewise due to error, it is difficult to tell. The error may just as well have occurred in 11. On the other hand it must be owned that the clause rather lags in 11. Or the omission in o (and perhaps also in B) is due to a desire for condensation; iz go still further by omitting vs. 39b entire || και καθαπερ rsh = 𐤒𐤕𐤍𐤕 11 εποιησε A 1 = 𐤒𐤕𐤍𐤕 11. The others assimilate the number to that of the verbs in vs. a 2 λομνα Kh < λοβνα rsuf possibly = 𐤒𐤕𐤍𐤕 (comp. 𐤒𐤕𐤍𐤕); or o is an error for ε (in uncial script); λεμνα 1 < λεβνα ΘAGS (A has both β and μ: λεβμνα) = 𐤒𐤕𐤍𐤕 11, ε = 𐤅 in unaccented closed syllable. h construes ποιειν with the accusative (see also 163a, l. 14-15), hence την λομναν (-ν Greek accusative ending), but leaves τω βασιλει 4-6 If the Greek translators understood their Hebrew as well as the author of the masoretic accentuation (comp. EV.), they wrote: και επαταξεν ις̃ πασαν την γην· την ορεινην και την ναγεβ (or και τον νοτον. comp. EV. and the South) και την πεδινην και την ασηδωθ. In consequence of bad exegesis, the upper point was deleted; the result was πασαν την γην την ορεινην (terram montuosam 1) and still further by a change of construction πασαν την γην της ορεινης (all except Kro). A alone with its insertion of εν στοματι ξιφους

K 161a	και την πεδινῇ	X
	και τον νοτον· και	
	την ασηδωθ' και	
	τους βασιλεις αν-	
10	των· και ου κατε-	

ναγεβ και την πεδινην [[ναγεβs] naseb 𐤅]s 𐤅 S ασηδωθ Krs 𐤅] ασιδωθ ο 9/10

[[τορ] > z]] UF | 10/11 κατελ(ε)ιπον fi] κατελιπειν UZ 14 ζων]+εξ αυτων UF |

γην της ορ(ε)ινης B rel: γην εν στοματι ξιφους την ορεινην Λ 6 7 και την πεδινῇ και τον νοτον] και την ναβαι και την πεδεινην Bε: και την ναγεβ και την πεδινην hAΘΛGΞ (Ξ^m α' σ' και τον νοτον): και τον λιβα και την πεδινην C | S ασηδωθ BhCAG] ασηδα C: ασιδωθ Λ: 𐤆𐤃𐤁𐤀 𐤅 | τους BhCEAG]+παντας Λ et sub ※ GΞ | 9/10 αυτων h (Ξ^m α' σ' αυτων)] αυτης BCEAΘΛGΞ 10 και]

(from vs. 39?) between γην and την ορεινην shows an insight into the correct meaning of the Hebrew. It is possible, however, that the bad exegesis is to be charged to the account of G; the text then underlying Kro which is preserved in its integrity in 𐤅 implies a correction based perhaps on the version from which νοτος was derived. In the immediate ancestor of Kro namely γην την had dropped out, either by homoioteleuton, or because γην was miswritten την which naturally entrained the loss of την. Hebrew 𐤒𐤍 was, of course, left untranslated by either version; Origen supplied, presumably from Aquila, την sub ast; what resulted was unreadable Greek: την πασαν την γην, hence the correction in Λ: την πασαν γην. The Hebrew order 𐤒𐤍𐤔𐤏𐤕 𐤒𐤍𐤔𐤏 is preserved everywhere except in Kro. Was και τον νοτον an afterthought, i.e. an insertion from the margin which was put in the wrong place? Comp. UF with their doublet. Doublets are said to be characteristic of Lucian 𐤒𐤍 was transliterated by G as ναγεβ which was corrupted in Bε into ναβαι. The stages are as follows: ναγεβ και > ναβεγ (so 71) και > ναβεκ και > ναβε και > ναβαι και. και has caused the omission of a final κ in a preceding place name quite frequently; just as on the other hand εν led to the dropping out of the initial ν of a name following. According to Ξ^m, α' σ' rendered 𐤒𐤍 by νοτος, hence the νοτος in UF by the side of ναγεβ and in Kro in the place thereof C apparently found λψ for 𐤒𐤍 naseb 𐤅 is a corruption from nageb 6 ασηδωθ] written in some copies ασηδωδ (spirantic pronunciation of θ and δ); hence the confusion with 𐤆𐤃𐤁𐤀 in Ξ; the reverse occurs likewise Is ασηδαθ C due to την? The tendency to change the plural into a singular may be witnessed elsewhere; comp. γαλιλαθ 16Sa, 21/22. Other examples are available 9 𐤒𐤍 in front of 𐤒𐤍𐤔𐤏 which was wanting in the κουνη was supplied by Origen 9/10

K 161a

λειπον εξ αυτω̄

X

διασεσωσμενον·

και παν ενπνεον

και ζων εξωλο-

15 θρενusen και ανε-

θεματισεν· ον τρο-

πον ενετειλατο

κ̄ς ο θς̄ ῑηλ' : ⁴¹ και ε-

41

αυτων Kro 11] αυτης s 10/11 κατελ(ε)ιπον Ks 11] κατελειπεν ro 13 ενπνεον K] εμπνεον R 14 και ζων KR] ζωης (ritam; sequitur et) 11? 14/15 εξωλοθρενusen K] εξολοθρενusen ro: εξωλοθρενuse s: εξωλοθρενusan 11 15/16 και ανεθεματισεν KR] > 11 ανεθεματισεν Krs] αναθεματισεν ο 18 1 K] > r 18/19 και επαταξεν ις̄

18 1 18 19 και επαταξεν ις̄] και απεκτεινεν αυτους ις̄ uf: συναπεκτεινεν αυτους

>omn 10 11 κατελ(ε)ιπον BhAG] κατελειπαν A : κατελιμπαν Θ 11 εξ αυτω̄ h] αυτων BCC: εν αυτη AΘAG 11 (G εν - αυτη', sed ponendus est obelus ante εν ut in 11) 12 διασεσωσμενον AΘ] σεσωσμενον BhAG 14 και ζων] ζωης BCCΛ et sub - G 11: εξ αυτης AΘ : >h 14/15 εξωλε̄θρενusen BCC] εξωλε̄θρενusan hC AΘAG 11 15/16 και ανεθεματισεν] >omn 18 ῑηλ B rel] >C | 1 AΘ 18/19

αυτων Kro 11 uf h = 11 (בִּלְכִי) = a' σ' according to 11^m; 11 wrote αυτης = 11 (בִּלְכִי). The translator saw the antecedent of the pronoun in the last place name 11 (בִּלְכִי), την ασηδωθ; or, if we are charitable enough, in 11 (בִּלְכִי).

10 και KR 11 uf, an innocent addition, not warranted by 11^m 10/11 κατελιπον (or the vulgar form κατελιπαν A; its consort Θ inserts a parasitic μ in front of the π, see Helbing, 22). The singular (rouzh) = 11^m (subject Joshua) 11 αυτων or εξ αυτων or εν αυτη not in 11^m. The former (αυτων or εξ αυτων) would correspond to 11 (comp. 8:22), the latter to 11 (comp. 10:30). Probably additions due to reminiscence of the parallel passages 12 διασεσωσμενον or the simplex σεσωσμενον, an inner-Greek variant 13/14 In order to differentiate 11 (בִּלְכִי) from 11 (בִּלְכִי) 11 may have written παν εμπνεον ζωης, although 11:11 where there was more cause for differentiation both 11 and 11 are rendered indiscriminately εμπνεον. Origen naturally obelized ζωης. His Greek text was therefore akin to B. KR have παν εμπνεον και ζων; perhaps a doublet, i.e. some translator rendered 11 (בִּלְכִי) by ζων (comp. Deut. 20:16 omne virum August. for omnem spirantem 11). hAΘ have simply παν εμπνεον; AΘ, however, introduce εξ αυτης, comp. εξ αυτων uf (on the top of και ζων); the phrase was added in some copies on the basis of parallel passages 14/15 The

K 161a

Παταξεν ἰς ἀπο κα-
 20 δης βαρνη· και ε-
 ως γαζης· και πα-
 σαν την γην γο-
 ζον· εως γης γα-
 βαων· ⁴²παντας
 25 τους βασιλεις του-

X

42

KR|>℥ | επαταξεν KRo|+αυτους s | 20 και KR|>℥ | 22/23 γοζον K| γοζομ r:
 γομοζ o: γοσομ s: γασομ ℥ | 23 γης K| της ro ℥ : prm της s | 24 παντας KRo|
 prm και s ℥

iz | 22/23 γοζον] γοσομ UF | 23 γης] της uñ : prm της z | 24 παντας] prm
 και UF | 25 —

και επαταξεν ἰς] και απεκτεινεν αυτους ἰς AΘAGS̃ (absque signis): >Bh℥th |
 20 και|>omn | 21 και| και την A et sub ※ G (S̃ και tantum sub ※ habet):
 >Bh℥thAΘ | 22 την γην CΑΘ| γην AGS̃: την Bh℥ | 22/23 γοζον] γοσον CG
 cf. S̃: γοσομ Bh℥AΘA | 23 γης Θ| της B rel | 24 πάντας] πωσας A (sic): prm
 και omn | 25 —

sing. and plur. as in the case of יָרַשׁ; but note how inconsistent the codices are | 15/16 και αναθεματισεν KRUF a doublet. αναθεματιζειν for יָרַשׁ is more literal than εξολεθρευειν. Comp. EV. utterly destroyed with the margin: Heb. devoted αναθεματισεν o without the augment which all the others have | 18 ἰηλ omitted only in C | 18/19 The Hebrew יָרַשׁ is resumptive of יָרַשׁ יִרְשָׁה at the head of vs. 40. A translator like G might condense the text if he chose. The clause is accordingly omitted in Bh℥th℥. It was then restored by the recensions. Origen wrote και απεκτεινεν αυτους ἰς. Observe that the ast is wanting in GS̃. Is that the reason why the clause is retained in AΘ? Origen's wording penetrated also into UF (iz omit και and write συναπεκτεινεν, so as to indicate that the verb is resumptive and that the clause is in the nature of a summary). In the recension underlying KR the clause is rendered και επαταξεν ἰς; apparently from another source. Observe the difference in the verb and the retention or omission of the object. An exegetical difference and perhaps even a textual variation underlie the two renderings. Origen read יָרַשׁ with ℥^m and took the suffix to refer to the kings mentioned in vs. 40. Accordingly he employs the verb αποκτεινεν. The other recension possibly read יִרְשָׁה and took as its object the afore-mentioned localities; hence πατασσειν | 20 The idiomatic יָרַשׁ נָחַל is expressed in KR, but left untranslated in the remainder of the witnesses. In this instance the

K 161b	τους και [την γην] αυτων [ελαβεν] iς εις απαξ [ο γαρ] κς ο θς συν[επολε-] 5 μει τω iη[λ : ¹ εγε-	X 1 XI
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161b 4 ο Kro]>s θς Ko]+iηλ rs¹ 4/5 συνεπολεμη ο 5/7 εγενετο

161b 1 τουτους] αυτων uf : >z 3 ο γαρ]στι uf | 4 ο θς ulf]>pt θς]+

161b 1 τουτους AG⁵] αυτων Bh^C τουτους και] αυτου (·) τους κατα ΑΘ |
2 ελαβεν CAΘAG⁵] επαταξεν Bh^C 3 ο γαρ]στι BhAΘAG⁵ | 4 ο θς hC]+
iηλ BΘAG⁵: >CA 5 iηλ Bh^CAΘ]+ ⁴³και ανεστρεψεν iς εις γαλγαλα Λ:

recension represented by KR goes further than Origen in imitating the Hebrew. But the י in יִגְדֹּל בְּכֶן is left out even in KR 21 και expressing the י of \mathfrak{M} both in the recension underlying KR¹ and in Origen. The latter also inserted την to express יגדל, both words being prefixed by an ast. In this instance (contrast above on ll. 4-6) the second την is wanting not only in A, but also in G. The introduction of και is in this case not a matter of idiom, but of text and exegesis. If we omit the conjunction, the land of Goshen as far as Gibeon is tantamount to the territory between Kadesh and Gaza. See Gemoll, *Grundsteine zur Geschichte Israels*, 1911, 35 f. 22 την γην was apparently written by C (comp. C); γην dropped out subsequently through error (hence B and its consorts) 22/23 The name יִגְדֹּל became in Greek transliteration γοσον (so C and, of course, Origen); the corruptions noted above all admit of easy explanation 23 Here της (against γης KΘ; s has both: της γης) undoubtedly represents the original 24 The י of \mathfrak{M} is expressed by all except Kro. It is the י of summing up and might, of course, be missed even in Hebrew 25 —

161b 1 τουτους=יִגְדֹּל \mathfrak{M} was written both by Origen and by the parallel recension (KR¹); C wrote αυτων (B and its consorts), \mathfrak{M}^2 apparently read יִגְדֹּל for יִגְדֹּל. The κουνη reading found its way into υr (the omission in z is due to condensation) ΑΘ unite in presenting a worthless reading: αυτου τους=αυ τουτους=αυ[των] τουτους, a sort of a doublet; κατα is a corruption from και τ[ην] ελαβεν=יָבֹא \mathfrak{M} which reading penetrated also into C is common to both recensions; C wrote επαταξεν=יָבֹא, comp. vs. 40 3 ο γαρ KR¹ against σι in the remainder; a striving after less slavish Greek 4 The omission of iηλ in Ko and elsewhere is in all probability due to condensation in view of the presence of the word at the end of the verse. With iηλ, also ο θς disappeared in CA. Much liberty was taken, it appears, with the divine names 5 The converse

K 161b

Νετο δε ως [ηκου-]
 σεν ιαβιμ [βασι-]
 λευς ασω[ρ απεσ-]
 τιλεν προ[ς ιωβαβ]
 10 βασιλεα μα[ρων]

XI

δε ως ηκουσεν KR] ως δε ηκουσεν 11 | 7 ιαβιμ K] ιαβειν R: *abir* 11 | 8/9 απεστ-
 λειν K] απεστειλεν O: απεστειλε RS | 9 ιωβαβ R] *iroban* 11 | 10/13 μαρων—
 βασιλεα] >s | 10 μαρων KRo] *amarron* 11 | 12 σομορων KRo] *soamorron* 11 |

ιηλ UF | 5 τω ιηλ UF] αυτοις iz | 7 ιαβιμ] ιαβιν UF | 10 μα[ρων]] μαδων UF |

+⁴³✕: και ανεστρεψεν ις και πας ιηλ μετ αυτου εις πολεμον εις την παρεμβολην εις
 γαλγαλα : [[εις πολεμον]> 5]] G 5 | 5/7 εγενετο δε ως] ως δε omn | 7 ιαβιμ]
 ιαβειν h¹ΘAG 5: ιαβεις Bh*CA: αβις C | 7/8 ιαβ. βασι[λευς]] βασιλευς ιαβ.
 h | 9 ιωβαβ B rel] ιωαβ A: ιωραμ h | 10 μα[ρων]] μαρρων B: μαρρον C: αμαρ-

process of condensation may be witnessed in iz which replaces τω ιηλ by αυτοις. Verse 43 exists only in Origen's recension (G 5; in an abbreviated form in A). εις πολεμον G which C rightly omits is merely a scribal error. The same verse is found repeated in 11^m in this very chapter, vs. 15 (the preceding vs. 14 likewise ends in נִלְחָם לַיְהוָה). As the verse there is found in ro (alongside with the codices representing Origen's recension; Lagarde prints against his own manuscript on the authority of Maes an obelus, but G has an ast; the verse is also extant in B^{h'e'imgCfl}), it may be concluded that K likewise had it. In front of לַיְהוָה, as Lagarde informs us, there may be seen in his Syriac manuscript an erasure covering a word of, as it seems, four letters; perhaps it was לַיְהוָה=εις πολεμον G in vs. 43. 5/7 C, of course, read יִהְיֶה כְּשֵׁנִי with 11^m which he rendered somewhat freely ως δε ηκουσεν; KRUF (but not 11, nor Origen) express יִהְיֶה || 7 The ιαβ(ειν) of the two recensions (in K μ is a miswritten ν) is, of course, the result of reverting to 11^m; nevertheless, we may be reasonably certain that C wrote ιαβιν likewise and that ιαβεις in the B texts (also in A) is due to assimilation with ιαβης יִבְיֶה; hence perhaps the transposition in h: βασιλευς ιαβεις ασωρ. In proper names, assimilation of one name to another led to error. 9 ιωβαβ which escaped disfigurement in the B texts became ιωαβ in A through assimilation to Joab, and ιωραμ in h through assimilation to J(eh)oram (graphic similarity of P and B, and of β and μ); a sort of conflate of ιωβαβ and ιωραμ is *iroban*=ιρωβαμ | 10 יִהְיֶה 11^m is found in Origen, whence it penetrated into UF, whereas KR 11 kept the κοινή reading. The latter in the form μαρων (in μαρρων the gemination is inner-Greek; αμαρρων with a dittographed after βασιλεα) is what C wrote, and goes back

K 161b

και προς β[ασιλεια]
 σομορων [και προς]
 βασιλεια αζ[ιφ "και
 προς τους [βασιλεις]
 15 τους κατ[α σιδω-
 να την μ[εγαλην]
 εις την ο[ρινην]

XI

2

13 α' ζιφ] K] αζιφ s: αξιμ 𐤀: ζιφ ro | 17 ορινην ro] ορεινην s | 18 την K] prn

13 αζ[ιφ]] ιαζιφ(ιαζιφ z)UF | 14 τους>p | 18 την] prn εις | 21 -νερωθ i |

(ρ)ων 𐤂: μαδων AΘAGS | 12 σομορων] σομερων AΘAG (𐤔 𐤌𐤍𐤏𐤍): συμωων
 BhC: samō'ān 𐤔th 13 αζ[ιφ]] αζειφ BhC: σιφ 𐤂: αχιφ AΘ: ασχαφ GS:
 χασαφ A 18 την] prn εις omn | α[ραβα] hCAGS: ραβα BEth: ραβαθ A:
 ραβαθα Θ | 18-20 και προς τους απο βορρα cf. S^m α' σ' και προς τους βασιλεις

to 𐤀𐤌𐤍𐤏𐤍=𐤀𐤌𐤍𐤏𐤍 12:20 where it is combined with 𐤀𐤌𐤍𐤏𐤍 12 The readings of the two recensions, *σομορων* and *σομερων*, unless corrupted from *σεμερων*, presuppose 𐤀𐤌𐤍𐤏𐤍 in the place of 𐤀𐤌𐤍𐤏𐤍. The B texts have *συμωων*, comp. 12:20. If the reading be correct (it is quite possible that it is corrupted from *συμρων* or *συμορων*), the translator read 𐤀𐤌𐤍𐤏𐤍 (𐤀 and 𐤍 were similar in a transitional alphabet after 𐤀 had been opened at the top) || 13 *αχσαφ* of Origen (*χασαφ* A is faulty)=𐤀𐤌𐤍𐤏𐤍 𐤀^m; but *αχσαφ*, I believe, was also written by 𐤂. Owing to the similarity of pronunciation between φ and spirantic β (comp. above a remark on θ and δ), *αχσαφ* was miswritten *αχσαβ* and then by assimilation to the name 𐤀𐤌𐤍𐤏𐤍=αχσιβ. αξιβ (which underlies αξιμ 𐤀), αξιφ. αζιφ (ξ miswritten as ζ). Through haplography after *βασιλεια*, the initial *a* dropped out, the scribe having in mind ζιφ, 𐤀𐤌𐤍. αχιφ AΘ is a cross between *αχσαφ* and αζιφ || 15/16 In 𐤀^s, 𐤀𐤌𐤍𐤏𐤍 𐤀^m appeared as 𐤀𐤌𐤍𐤏𐤍 𐤀^m; the current Greek text was retained by both recensions || 18 *εις* which is omitted by K alone should be restored The dropping of the initial *a* in *αραβα* (BEth) is not original, but proceeded from the mistaken interpretation of the *a* as the Hebrew article (𐤀) which indeed would be redundant after the Greek article. *ραβα* made certain scribes think of Rabbah (in Ammon); hence *ραβαθ* A *ραβαθα* (with dittographed *a*; *απειναιτι* follows) Θ || 18/20 *και προς τους απο βορρα* KRUF is derived, as we may gather from S^m (where read with Field 𐤀𐤌𐤍𐤏𐤍), from α' σ' and represents, in agreement with 𐤀^m, the parallel to *τους κατα σιδωνα την μεγαλην* 𐤂. Note again that the second element of the

K 161b	εις τους [παρλι-]	XI
25	ους ³ χορρα[ιους και]	3
162a	αμορρ]αιους· και	
	[ευαιο]υς και ιε-	
	[βουσ]αιους και	
	[φερ]εξεους· τους	
5	[εν τ]ω ορι· και χετ-	
	[ταιο]υς τους υπο	

και εις ναφεθδωρ s | 25 χορραιους Kr 𐤅 | prim τους χαναναιους απο ανατολων και τους παραλιους [[χαναναεους ο | απ ο]] os | χορραιους Kro 𐤅 | χοιραιους s

162a 2 εναιους R] *eucheos* 𐤅 | 3 -αιους Krs] -εους ο | 4 -ε[ξεους Κο] -εζιους rs 5 ορι K] ορει R | S γην R] την 𐤅 | μωωσαν K] μωωσαν s: βωωσαν r:

φαινωενδωρ z : φεινωενδωρ rell | 24/25 [παρλι]ους + χαναναιους απο ανατολων και εις τους παραλιους

162a [αμορρ]αιους] prim τους | 2-8 τους χετταιους τους υπο την ερημον εις την μασφομ· και τους φερεζιους τους εν τω ορει· και τους ιεβουσαιους τους εν

יְזַבֵּל 𐤅 : ναφεδδωρ h : ναφεδωρ A*G* : ναφεθδωρ A¹ΘAG¹ (θ superser) | 24 —

162a 8 εις τους παραλιους χαναναιους απο ανατολων και εις τους παραλιους αμορραιους και εναιους και ιεβουσαιους και φερεζιους τους εν τω ορει· και τους χετταιους τους υπο την ερημον εις την μασεινμιν [[εναιους, ιεβουσαιους, φερεζιους] φερεζιους, εναιους, ιεβουσαιους 𐤅 ερημον] + εν τω ορει 𐤅: + και 𐤅 μασεινμιν

יְזַבֵּל וְיָם הַמִּזְרָח וְיָם הַמַּגֵּרִי cannot mean “by the sea the Canaanite at the east, and by the sea the Amorite”; the translator covered up the awkwardness of the Hebrew by the use of a Greek adjective: *παρاليος*. Neither of the two recensions, however, dared to alter the text, though the correct translation was available in σ’ (comp. 𐤅^m). 𐤅^m of 𐤅 may seem to be a slight adaptation to 𐤅^m; but probably it is an error (σ’ likewise omits the 𐤅) | 25 The Horites (concerning whom see E. Meyer, *Die Israeliten*, 330–345; Gemoll, *loc. cit.*, 349 ff.) are peculiar to the K recension; textually, 𐤅^m is a pendant to 𐤅^m later on. The order of the nations after the Amorites is the same in Origen (and thence also in ur) as in 𐤅^m: 𐤅^m, 𐤅^m, 𐤅^m, 𐤅^m, while the K recension follows the order of the current Greek texts: 𐤅^m, 𐤅^m, 𐤅^m, 𐤅^m (𐤅 alone deviates from the order of the B texts with an arrangement of its own). While ur reintroduce the Hebrew order, their text is complicated in that they retain with 𐤅^m, though they place it first, all that follows 𐤅^m in the form of B (with the readings *ερημον* and *μασφομ*), while after 𐤅^m which they place last they

K 162a

[την] ερημον εις
 [γην] μοωσαν:
 [‘Και ε]ξηλθον αι πα-
 10 [ρεμ]βολαι αυτω
 [και ο]ι βασιλεις αυ-

XI

4

βοωσαν ο: μασσοαμ 𐤀 9 𐤁 Kr | 9/10 αι παρεμβολαι αυτων || αι | ο || KR] αυτου

τω ορει· και τους εναιους τους υπο την αερμων εις την μισσηφαθ || [τους 2^o] >
 u | εις 1^o] > iz | την 1^o] > p | μισφομ] μασφομ u | τους εν τω ορει 2^o] > iz | μασ-

B^{CE} | μισεχεμ C: μασεμμαθ h: μισσηφα h²] | B^{hCE}: εις τους παραλιους
 χαταταιους(·) απο ατατολων· και εις τους παραλιους αμορραιους· και τους
 χετταιους(·) και φερεζιους(·) και ιεβουσαιους τους εν τω ορει· και τους εναιους
 υπο την αερμων εις την μισσηφα· [[αμορραιους sup ras A^a] | χανανιους A*
 φερεζιους] prn τους Θ | υπο] prn τους AΘ | την 2^o] γην Λ | μισσηφα]
 μισσηφαθ A]] AΘΛΓΣ (l. 𐤀𐤓𐤁𐤀 | pro 𐤀𐤓𐤁𐤀𐤁𐤀) | S 𐤁 Θ | 9/10 αι πα[ρεμ]βολαι

give what follows the Hexaplar form (with the readings *αερμων* and *μισσηφαθ*). Hence UF=Kr+Hexaplar modifications worked into that recension. Note how 𐤀𐤓𐤁𐤀 is added both to 𐤀𐤓𐤁𐤀 and 𐤀𐤓𐤁𐤀, to the former in conformity with the K recension, to the latter in accordance with the Hebrew 7 *ερημον* is, of course, an inner-Greek error for *ερμων* | S *γην* R comp. *την γην* Λ is to be restored everywhere in the place of *την*. What favored the change of Γ to Τ was the circumstance that Mizpah occurs elsewhere as a city. How 𐤀𐤓𐤁𐤀𐤁𐤀 was transliterated by Θ, hides itself in the *κουη* variants which are at first sight baffling especially if we include the variants in vs. S (163a, l. 7), though 𐤀𐤓𐤁𐤀 points there 𐤀𐤓𐤁𐤀𐤁𐤀:

B ^{CE}	h	C	K	r	o	s	𐤀	UF
μασεμμαν	μασεμμαθ	μασεχεμ	μοωσαν	βωωσαν	βοωσαν	μωωσαν	μασσοαμ	μασφομ
μασσωχ	μασωχ		μασφαν	μασφαμ	μασφαν	μασσηφα	μοσφα	μασφοαμ

In the lower line, s comes near the Hexaplar form (*μισσηφα(θ)*) which (see above) is found in UF in the first place by the side of the other form. The Hexaplar form may be paralleled elsewhere in the Greek Bible; in this book comp. 18:26 *μισσημι* (B), *μισσηφα* (GA) (ro^𐤀AΘ have, however, *μοσφα*). It is not easy to explain the form (confusion with 𐤀𐤓𐤁𐤀𐤁𐤀?). It is clear, however, that the *κουη* forms shown in the table exhibit no trace of η. It is just as manifest that in the three columns on the left the silent 𐤀 is represented by ε, whereas in the remaining columns to the right no vowel corresponds to it at all. With a view to the reading of C, the reading of h (with one σ) in the lower line is certainly to be preferred to that of B (with double σ); moreover, ω stands for ο which latter was a graphic error for ε.

K 162a

[των] μετ αυτω̄
 [ωσπ]ερ η αμμος
 [της θ]αλασσης τω
 15 [πλη]θει· και ιπποι
 [και α]ρματα πολ-
 [λα σφ]οδρα· ⁵και
 [συνε]βαλον παν-

XI

5

15 -θει Ks] -θη r (per compendium o) 18 [συνε]βαλον Kro] συνηλθον s11 |

σηφαθ u¹ (σ superscr)lt | μισσιφαθ p : μισηφαθ u^{*F}] 9 14 της θαλασ-
 σης] prm η επι το χειλος [[η]>fi επι] παρα p]] 17 18 [συνε]βαλον]
 συνηλθον 20 παρεγε- εγε- iz

αυτων] αυτοι omni 12 αυτω̄ B rell]+λαος πολυς A et sub ※ G5 14 [της
 θ]αλασσης BhCΕ] prm η επι το χειλος [[επι] παρα A]] AΘAG5 15-17 και—

On the other hand, in the upper line B with -av is correct, and C with -εμ corrupt. χ is apparently a mistake for φ to which the consonants of Bh in the upper line also seem to lead. μ stands for β, and so does ν; the latter interchange clearly points to the spirantic pronunciation of β, and this shows that the original was φ. Hence we obtain *μισεφαν* as the reading underlying BhCΕ. As for that of the K recension, its correct form appears to be preserved in *μισφαν* Ko (and with ν corrupted to μ in r; ν, however, should be deleted, comp. 11; it was introduced from the parallel passage where it belongs of right: accus. ending) in the lower line: *μισφομ* uF is a cross between *μισφам* and *μισφομ* uF upper line; the α is, of course, correct; *μισσομ* 11 < *μισσομ* < *μισφам* (o < φ). The form underlying the readings of Kr in the upper line was clearly *μοσσαν* < *μοσσαν* < *μοσφав* comp. *μοσφα* 11 lower line < *μεφσα*(ν) < *μεσφα*(ν) (o < ε) 10-12 In the place of **אֲנֵי־וְיָמִי־וְיָמִי־וְיָמִי** 11^m, 11^s read **אֲנֵי־וְיָמִי־וְיָמִי**, hence *αυτοι και οι βασιλεις αυτων*, which Origen allowed to stand. Not so the K recension (all except 11) which inserted *αι παρεμβολαι αυτων* = **אֲנֵי־וְיָמִי־וְיָמִי**, but in the process lost *αυτοι* = **אֲנֵי**. 13 **וְיָמִי־וְיָמִי**, which is an apposition to **אֲנֵי־וְיָמִי־וְיָמִי**, naturally was wanting in 11^s; it found a place in the Hexapla (a mechanical procedure which may be paralleled in other cases), but not in the K recension 14 Origen likewise inserted **וְיָמִי־וְיָמִי** which G did not read or else omitted by way of condensation. No signs were used by him, hence the presence of the plus in AΘ. It was also introduced in uF 18 *συνεβαλον* Kro and Origen. From an unknown source, since α' σ', according to Maes, wrote (not *ωμολογησαν*—the Greek is his from the Syriac—but) *συνεφωνησαν* (comp. G Gen. 14:3; α' has there *συνεβαλον*, whereas σ' writes *συνηλθον*). All the other

K 162a	[τες οι] βασιλεις ου-	XI
20	[τοι κ]αι παρεγε- [νουν]ο επι το αυ- [το κα]ι παρενεβα- [λον ε]πι του υδα- [τος μ]αρων πολε-	
25	[μησαι] προς ιηλ·	
162b	⁶ Και ειπεν κς προς ιυ· μη φοβηθης απο προσωπου αυ- των· οτι αυρι ^ο 5 την ωραν ταυτη παραδιδωμι αυ-	6

22/23 παρενεβα[λον] Kro¹ + επι το αυτο s 24 μωρων Kro] μερρων ¹: μερρωμ s
162b 1 ⁶ Krs ειπεν Krs] ειπε ο 2 φοβηθης K] φοβηθεις το: φοθης s 6 πα-

162b 5 τη ωρα ταυτη iz 6 παραδιδωμι] prn εγω ιηλ] prn (των pt)

σφοδρα] > ⁶ 17 ⁶ Θ 1S [συνε] βαλον AG¹ [σ] συνελθον B rel¹ 19 20 ου[τοι]
hAΘAG¹] αυτοι B : αυτων ⁶ 19 21 οντα και παρεγεινοντο] > ⁶ 21 23 επι
το αυ[το κα]ι παρενεβα λον BhC⁶] ∪ Δ¹ i¹ s : προς αυτον και παρενεβαλον
επι το αυτο A : επι το αυτο Θ 24 [μ]αρων] μαρρων BC⁶ : μαρρωμ h¹ : μερρων
AA¹ s (ⲉⲓⲛⲁⲓ) : μερρω Θ : μερρωμ h¹ G 25 προς] τον omn (sed ⲉⲓⲛⲁⲓ s)

162b 1 ⁶ BhAΘ 4 αυρι^ο] B rel¹ prn την G 5 την ωραν ταυτη[r]
[[την] > G] AΘAG¹] ∪ Bh 6 παραδιδωμι] prn εγω omn 6-S αυτοις τετρ.

texts (B, ⁶, s¹, also AΘ) have συνελθον. Hebrew יָצְאוּ 19 20 αυτοι B (comp. αυτων ⁶) undoubtedly an error for οντοι B and its consorts place יָצְאוּ after יָשְׁבוּ; so also the K recension. Origen changed the order to accord with ⁶. The uncertainty of position led some scribes to write επι το αυτο twice, both before and after και παρενεβαλον; so s and apparently the archetype of AΘ, only that A changed the first into προς αυτον, while Θ omitted και παρενεβαλον επι το αυτο through homoioteleuton 24 The transliteration of ⲉⲓⲛⲁⲓ (comp. also 162b, l. 17) oscillates between μαρρωμ (μαρρων, μωρων) and μερρωμ (μερρων, μερρω). The former was written by ⁶ and retained by Kro, the latter apparently belongs to Origen. Either presupposes ⲉⲓⲛⲁⲓ; for the α of ⁶ comp., e.g., μιχαναρεθ Deut. 3:17 B 25 προς ιηλ expresses the Hebrew more faithfully than τον ιηλ which ⁶ wrote and which Origen apparently suffered to remain

162b 4/5 αυριον την transposed in G, an error 6 εγω was left out by

K 162b




τους τετροπω-
 μενους εναντιῶ
 ἱῆλ'· τους ιππους
 10 αυτων νευροκο-
 πησεις· και τα αρ-
 ματα αυτων κατα-
 καυσεις πυρι· ⁷και
 ηλθεν ο λαος· και
 15 πας ο λαος ο πολεμι-
 στης· επ αυτους ε-
 πι το υδωρ' μαρω
 εξαπεινα· και ε-
 πεσον επ αυτους





XI

7

ραδιδομ K] prim εγω R¹ 2/3 τετροπωμενους Ks] τετροπομενους ro 9 ἱῆλ
 Kro¹ prim υἱων s | 11 -πησεις Krs] -πησις o | 14 ο λαος K] ις R¹ | 17 μαρω[v]
 Kro] μερρων ¹ : μερρωμ s 18 εξαπεινα R | 18/19 επεσον Ks] επεσεν ο : επεπεσεν

υἱων 14 ¹ ο λαος] ις 18/19 επεσον] επεπεσεν u : επεπεσεν rell

hAΘAG S] ~ B | αυτους] παντας αυτους A et sub ✕ G S | 7/8 τετροπωμενους
 B rell] τετροπωμενους A :  S^m | S εναντιο[v] B rell] εναντι
 h | 9 ἱῆλ] prim του B cf. CE S : prim υἱων AΘA et sub ✕ G : prim παντος
 h | 11, 13 -πησεις, -καυσεις] pl. C 13 πυρι] prim εν BhΘ | BhAΘG 14 ο
 λαος] ις omu 16 επ αυτους BhCEAΘ] prim μετ αυτων AG et sub ✕ S | 17
 μαρω[v]] μερρων BCEA : μαρρωθ Θ :  S : μαρρωμ Gh¹ : μερρωμ Ah* |
 18/19 επεσον] επεσαν A : επεπεσαν B (pl. CE)AG(pl. S)Θ¹ : επεπεσεν
 hΘ* 19 επ αυτους Bh ( S)] αυτοις AΘAG 20 εν τη ορυνη] sub ~

the scribe of K παντας was omitted by G; Origen alone supplied it 7/8 τετροπωμενους all but A is evidently an old error ("quod emendatum ita esse credo a sciolo nescio quo" Drusius) for τετροπωμενους (the reading is found in 16; S2; F; Ald.; Compl.;  S^t apparently is meant for τετροπωμενους, while  S^m expresses τετροπωμενους) 9 υἱων which G has sub ast is wanting in B^m. Did B^m read ? Nor does παντος h correspond to an element in B^m 14 ο λαος K is a clear error (the identical error 5, 9 C^T); perhaps ις was miswritten ἱῆλ which is frequently paraphrased by ο λαος 16 μετ αυτων =  was added by Origen alone 18/19 The manner in which the codices divide within one group on the question of number, shows that we are dealing with individual vagaries of scribes. The vulgar form with a is apparently the original; the K recension substitutes the classical

K 162b	¶ ^c	20	εν ¶ τη ορεινη· ^s και παρεδωκεν αυτοις κς υποχειριους τω ιηλ· και επατα- ξαν αυτοις· και	S XI
163a		25	κοπτοντες αυτοις κατεδιωκον εως σιδωνος της με- γαλης· και εως μασερημωθ' απο	

r : inuasit ¶ | 19 αυτοις KR] + timor ¶ | 20 ορεινη KR] ορεινη ο : ορεινη s ¶ rs
| 23/24 και επαταξαν αυτοις KR] > ¶ 24 -ξαν Ks] -ξεν ro 25 —

163a 1 αυτοις κατεδιωκον KRo¶] ~ s | 2 σιδωνος Krs] σιδωδονος ο 4
μισερημωθ Ks] μισεριμωθ ro: μαζερωθ ¶ 4/5 απο θαλασσης KR] > ¶

163a 4 μισερεμωθ | 7 μισφιν] μισφοιμ 12 διασεσωσμενον uf

G S : εκ της ορεινης ¶ | 23 τω] > omn | 23/24 και επαταξαν αυτοις] > omn |
κοπτοντες B rel] κατεκοπτον και h

163a 1 κατεδιωκον] + αυτοις AAGS 4/5 μισερημωθ απο θαλασσης]

form with o. The compound is manifestly right: επεπ- became through haplography επ-. ¶ with its timor stands alone 20 εν τη ορεινη, sub obelo Origen, = ברה (after ברה) | 23/24 και επαταξαν αυτοις, peculiar to the K recension, represents a pendant to και κοπτοντες αυτοις from some other version 25 —

163a 1 h coördinates κοπτοντες αυτοις κατεδιωκον This is good Greek style; the pronoun placed between the two verbs goes with both. Origen, however, added a second αυτοις | 4 יִיחַד וְיָצְאוּ was reproduced by Origen (and hence in AΘ) as μισρεφωθ μα(ε)ιμ; in 13, 6 G alone reads μισρεφωθμαιμ, while AA have μισρεφωθμα(ε)ιμ and Θ μισσερεφωθμαιμ (σ dittographed). The κοινή readings of both passages present themselves as follows:

B ^{Eh}	¶	KRUF	
μασερων	μασερωθ	μασερημωθ απο θαλασσης ε UF	
B	h	ro	UF
μασερεθμεφωμαιμ	μασεραιθμεφωμαιθ	μαρεεσεφωθιν	μασεφωθεμα
			μασεφωθαμ
			μαρσεφωθαμ ι
			μαρσεφωμαιθ ιz

In the latter passage, the reading of ¶ is corrupt: mū'āla ("ma'ala; Dillmann emends ma'as) σερεθ μαιμ. It is clear that in B μεμ is a pendant to

K 163a

αὐτῷ κ̄ς· τοὺς ἰπ-
 ποὺς αὐτῶν ἐνευ-
 ροκοπήσεν· καὶ τὰ
 ἀρματα αὐτῶν ἐνε-
 20 πρησεν πυρὶ· ¹⁰καὶ
 ἐπεστράφη ἰς· καὶ
 πᾶς ἰὴλ μετ' αὐτοῦ
 ἐν τῷ καιρῷ ἐκεῖ-
 νῷ· καὶ κατέλα-

XI

10

163b

βέτο τ[ὴν ἀσὼρ·]
 καὶ τοὺς β[ασίλεια]
 αὐτῆς· ἡ[ν δὲ ἀσὼρ]
 τοῦ προτ[έρον ἀρ-]
 5 χουσα πα[σῶν τῶν]

14 ¶ r | 16 αὐτῷ Kas¹] > r | 17/18 ἐνευροκοπήσει· Krs] ἐνευροκοπήσῃ οἱ
 ἐνευροκοπήσαν ¹ | 19/20 ἐνέπρησεν K] ἐνεπυρίσε(ν) r: ἐνέπρησαν (s. ἐνεπυρίσαν)
 ἐν ¹ | 20 ¶ Ks | 21 ἐπεστράφη K] ἀπεστράφη R | 24—

163b 1 κατέλαβετο] *obsedit* ¹ | -βετο Kro] -βε s ἀσὼρ R] *assor* ¹
 (sed *asor* 3, 18; 164a, 15) | 3 αὐτῆς KR] + ἀπεκτείνεν ἐν ρομφαίᾳ ¹ | 4 προτ-

εἰπῇ] ἐνετείλατο | 16 τοὺς] prm καὶ l | 19/20 ἐνέπρησεν uf] κατέκαυσε iz
 πυρὶ] prm ἐν uf | 20 ¶ ul | 21 ἀπεστράφη uf

163b 3 ἡ[ν δὲ ἀσὼρ]] ἡ δὲ ἀσὼρ ἡν uf | 8 -σαν lf] νε(ν) upt | 8-9 παν[τα

B rel | εἰπε[ν]] ἐνετείλατο omn | 20 πυρὶ] prm ἐν omn ¶ BAΘG | 21
 ἐπεστράφη] ἀπεστράφη Bh : ἐπεστρεψεν AΘG : ἀπεστρεψεν Λ | 21/22 καὶ—
 αὐτοὺς h] > B rel

163b 1 τ[ὴν] Λ et sub ※ G⁵] > B rel | 2/3 > h | 3 αὐτῆς] + ἀπεκτείνεν
 ἐν ρομφαίᾳ Λ et sub ※ G⁵ | ἡ[ν δὲ ἀσὼρ] BΘAG] οὐκ ἀσὼρ ἡν AΘ⁵ |

Kr¹ comes closer to the Hebrew than ἐνετείλατο which Origen retained
 19/20 For פָּרַח we find ἐμπυρῆσαι, ἐμπυρίζειν, and κατακαίνειν. The plural
 in ¹ is faulty | 21 The active intransitive in Origen; the others have the
 passive. The forms with α are apparently original | 21/22 The plus in the
 K texts and h introduced from parallel passages | 24—

163b 1 *obsedit* ¹ points to a variant τῇν which expresses פָּרַח both in
 Origen (but not in AΘ) and in the K recension | 3 פָּרַח פָּרַח פָּרַח which was
 missing in ¹ or else left untranslated by G by way of condensation was
 supplied by Origen sub ast (hence omitted in AΘ) whence probably it found

K 163b

βασιλεω[ν του-]
 των· ¹¹και [απεκτει-]
 ναν παντ[α τα εν-]
 πνεοντα [εν αυ-]
 10 τη εν φο[νω μα-]
 χαιρας· κ[αι ανε-]
 θεματισα[ν αυτη̄]
 και εξωλο[θρευσᾱ]
 αυτους πα[ντας]
 15 και ου κατ[ελει-]
 φθη ενπ[νεον ε̄]
 αυτη· κα[ι την]

XI

11

Krs] πρωτ- ο 6 βασιλειων Krs] βασιλειῶν ο 8 [εν-]] εμ- R 10 εν KOs] εμ r
 11 -χαιρας Krs] -χερ[ας] ο [ανε-] Krs] ανα- ο 11/12 και ανεθεματισαν αυτην
 KR] > 12 -θεματισαν K] -θεματισεν R 13/14 K 1 > R] 15/17 και — αυτη
 Krs 1 > ο 15 κατ[ελει-] Ks] κατελι- r 16 ενπ- K] εμπ- rs 16/17 [ε̄] αυτη

τα εν]πνεοντα] παν εμπνεον UF 10/11 εν φο[νω μα]χαιρας] εν στοματι ξιφους
 UF 13/14] > UF 15/17 και — αυτη uf] > iz 16/17 ενπ[νεον

6 βασιλειων B rell] βασιλειων 6 S -ναν B rell] -νε(ν) AΛ 8/9 παντ[α τα
 εν]πνεοντα] παν εμπνεον B rell 9 [εν]] prim × ο : G cf. 6 9/10 [εν αυ]τη B
 rell] > Λ 10 11 φο[νω μα]χαιρας] στοματι ξιφους AΘΛG 8 : ξιφει Bh 6 11/12
 και — αυτη[ν]] > omn 13 εξωλο[θρευσᾱ]] sg. AΛ 14 πα[ντας]] sub ÷ G 8

its way to 1 > οτι ασωρ ην 8 (and so AΘ) faithfully reproduces the Hebrew;
 ΛG (and so UF) go with B in reading η δε ασωρ ην, of which ην δε ασωρ KR 1
 represents a graphic variety 8 In the matter of number again individual
 divergences 8, 9 The plural and the article only in KR 1 9 ο G sub ast
 expresses 10/11 10/11 10/11 appears as εν ξιφει in the B texts, εν
 στοματι ξιφους in Origen (also AΘ and UF), but εν φωνω μαχαιρας in KR 1
 which expression (with or without εν) is confined to 6 in five passages of the
 Pentateuch (Exod. 17:13; Num. 21:24; Deut. 13:15 (16); 20:13; 28:22)
 11/14 και ανεθεματισαν αυτην RUF, και εξωλοθρευσαν αυτους παντας all the
 others (B texts, Origen and texts dependent on him, 1); K alone has both,
 that is a doublet. See above on 161a, ll. 15/16 αυτην the city, αυτους the
 persons; the object which is not expressed in the Hebrew made explicit
 παντας was obelized by Origen 15–17 Condensation in oiz εν αυτη which

K 163*b*

ασωρ' ενε[πρησῆ]
 εν πυρι· ¹²κ[αι πα-]
 20 σας τας πολ[εις τᾶ]
 βασιλεων [τουτῶ]
 και αυτους [τους]
 βασιλεις αυ[των·]
 ελαβεν ιδ· [και ᾱ]
 164*a* [νειλεν αυ]τους εν
 [στομ]ατι ξιφους
 [και ε]ξωλοθρεν-
 [σεν α]υτους ον
 5 [τροπ]ον συνετα-

XI

12

Krs]>11 | 17 ¶ r | 18 ενε [πρησῆ] K | ενεπυρισειν rs: ενεπυρισαν o11 | 19 εν KR|
 >11 | 21 [τουτῶ] R|>11 | 22/23 και — αυ[των] Kro11|>s | 23 αυτους Kro|>
 11 | 24 αυ[των] Kr11|>o
 164*a* 1 -νειλεν rs] -νιλεν o | 3/4 εξωλοθρεν[σεν] Kr| εξωλοθρενσεν ro:

ε̇] αυτη] ~ uf | 18 ενε [πρησῆ]] ενεπρησαν UF | 19 ¶ u | 22 αυτους]
 παντας UF | 24 ελαβεν] συνελαβεν UF

| 18 ενε[πρησῆ] 11A5] pl. B rell | 19 ¶ A | 21 βασιλεων B* h11A5] βασιλειων
 B² AΘG | τουτῶν] A et sub ✕ G5]>B rell | 22 αυτους] παντας A et sub ✕
 G5: >B rell

164*a* 2 [στομ]ατι ξιφους B rell] ξιφει 11 | 4 -[σεν] h11AΘΔG] -σαν B rell |

is wanting in 11^m all except 11 | 18 Note again individual divergence in the choice of number | 21 The same may be observed with reference to βασιλεων and βασιλειων (comp. the same variation above, l. 6); certainly the reading of the first hand of B (=h11), not to mention two representatives of the Hexapla (A5), agrees with 𐤀𐤓𐤕𐤕𐤕𐤕𐤕 11^m (though 𐤀𐤓𐤕𐤕𐤕𐤕𐤕 would have done away with the awkwardness of the present text) 𐤀𐤓𐤕𐤕𐤕𐤕𐤕 was apparently missing in 11^s; both the K texts (except 11) and Origen (sub ast; hence the omission in AΘ) made the omission good | 22 23 The omission in s in all likelihood due to homoioteleuton | 23 αυτους Kro may be an attempt to ease the awkwardness spoken of above; Origen wrote παντας (=𐤀𐤓𐤕𐤕) sub ast (whence it was admitted to UF; properly wanting in AΘ) | 24 o is bent upon condensation συνελαβεν UF comp. συναπεκτεινεν iz 161*a*, ll. 18/19

164*a* 3 4 The plural in the B texts and 11 | 7 Contrast 14 | 9-12 The passage is exceedingly instructive. In the first place we learn that it is

K 164a

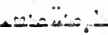
[ξεν μ] ωουσης ο
 [παις] κ̄ν̄ · ¹³πλην
 [πασας] τας πολεις
 [τας κ] εχωματι-
 10 [σμεν] ας· και εσ-
 [τωσ] ας επι των
 [θιν] ων αυτων
 [ουκ] ενεπρησε̄

XI

13

εξωλοθρευσαν 11 | 6 - ξεν | K | -ξε R | -ουσης Ks 11 | -ουσης ro | 7 11 rs | 9/10
 | κ'εχωματι'σμενας | Kro | κεχωτισμενας s: *disruptas* 11 : + ā εστηκυιας εκ
 χωματος σ ιδρυμενας εκαστην επι υφους r | 10/12 και — αυτων KR > 11 | 12
 [θιν'ων K] θεινων σ: θη'ων r | 13 ενεπρησε[ν] K | ενεπρισεν R | 14 [εν π]υρι K

164a 7 11 | 14 [εν π]υρι > UF | 15 [ασωρ]] prim την ι | μνην] +

6 μωσης G | 7 11 A | πλην | αλλα omn | 8-10 κεχωματισμενα | + αυτων Δ et sub
 ✕ G (Σ^m  1) 10-12 και —

characteristic of r to incorporate in the text (not, as we are informed by Parsons, in the margin) parallel renderings from the three with the express mention of the translators' names. The circumstance that the plus is omitted in K shows that its omission in o (not to mention s or 11) is not due to condensation, but that the matter was really wanting in the archetype of ro, and that it is r to whose account the amplification is to be charged; it is quite possible that in the archetype it stood on the margin. Hence, in similar instances, when the testimony of K is not available, an amplification of the same character found in r but wanting in o (s 11) will have to be excised; in my forthcoming edition it shall find a place in the apparatus but shall be cut out of the text. For, in the light of the information gathered in the course of this preliminary edition, it has become clear that r as the text which comes nearest to K must be made the basis of the larger edition in preference to o which, though the older text, is (aside from its bad orthography) in consequence of its propensity to condensation, ill-suited for the purpose. As for the UF, the data so far accumulated show that group to have been contaminated with the parallel recension of Origen; its variants therefore belong into the apparatus: in so far as they are not taken from Origen, they may exhibit readings of the K recension which ascend to a parallel archetype, and here and there may be preferred to those of the archetype of K and its consorts. Now, a case analogous to the

K 164a	[εν π]υρι· ἰῆλ· αλλα	XI
15	[ασωρ] μονην ενε- [πρησ]εν ἰς· ¹⁴ και	14
	[παν]τα τα σκυ- [λα αυτ]ης προενο-	
	[μευ]σαν εαντοις	
20	[οι υιο]ι ἰῆλ· αυτους [δε π]αντας εξω-	

>R 11 | 15 μονην Kro11 | + αυτην s | 16 -{πρησ|εν K} | πρισεν R | 20 [οι| Krs]>

αυτην uf | 17 [πav]τα > iz | 18/19 επρονομευσαν z | 19 εαντοις| αυτοις f |

αυτων]>omn | 14 [εν π|υρι |>omn | αλλα] πλην omn | 15 [ασωρ] | prn την Α
et sub ※ GΞ | μονην] + αυτην ΕΑΘΑ et sub ※ GΞ (Α transponit αυτην et
ειεπρησεν) | 16 ἰς ΑΘΑΓΞ | ἰῆλ B rell | 18 αυτης B rell | + και τα κτηνη hΛ et
sub ※ GΞ | 19/20 προενομευσαν h¹ | επρονομευσαν Bh* rell | 19 εαντοις|
αυτοις Λ : >h | 20 ἰῆλ | + κατα το ρημα κῦ ο ειετευλατο τω ἰῦ [|τω ἰῦ] ἰς Λ || Λ

present I am in a position to adduce from an earlier passage in this book. 3:13 at the end r alone adds: α' σ' σωρος εις· θ' ασκωμι εν. I have also come across additions peculiar to r which though introduced sine nomine must be estimated in the same manner. Comp. 3:16 αοικητον (after αραβα). On a different footing, however, stands ετοιμως *ibid.*, 17 which is extant in uf likewise. εκ in α''s rendering is evidently an error for επι (comp. Ξ^m). On the other hand, σ' is fuller in r than in Ξ^m. θ' (comp. Ξ^m) is not quoted. There still remains a parallel anonymous rendering (εστωσας επι των θινων αυτων) which all the K texts (except 11) present as the second element of the doublet which is peculiar to the recension. Origen, on the other hand, proceeded in his usual mechanical manner by introducing from the parallel version just referred to the last word sub ast; the result (τας κεχωματισμεναι αυτων) is awkward enough. What is the Greek for *disruptas* 11? 14 εν πυρι K a singular reading. There is nothing in 11^m to correspond to it | 15 την Origen sub ast (hence not in ΑΘ) expresses תנן αυτην (s, uf, Origen sub ast, but also ΑΘ) expresses the suffix in תנן 16 ἰς both recensions (also ΑΘ) = 11^m; ἰῆλ B texts | 17 In iz condensation | 18 All the texts express תנן in the place of תנן תנן תנן 18 תנן תנן תנן was supplied by Origen sub ast (hence its omission in ΑΘ) | 19, 20 On προενομευσαν and επρονομευσαν see Helbing, 79 | 20 The addition in Origen comes from 8:27 αυτους in all the texts is, according to Maes, an old error for αἰνῶς=ανθρωπους | 20 ff. The omission in iz is one of their extreme cases

[λοθρ] ευσεν īs̄ αναι-

[ρων] εν στομα-

[τι ξι] φους· εως

25 [απω] λῆσεν αὐτοὺς

ΟΥ ΚΑΤΕΛΕΙΠΕΝ Ε-

ξ αυτων ουδενα

ΕΥΤΡΕΦΟΝΤΑ· ¹⁵ ΟΥ

τρόπον συνετα-

5 ξεν κς̄ μωνση τω

παιδι αυτου· και

μωυσης ωσαυτως

ενετειλατο τω

$\bar{i}\bar{v}$. και $\bar{i}\bar{s}$ ουτως

ο | 21 $\epsilon^{\xi\omega}$ - Ks] $\epsilon^{\xi\omega}$ - ro | 22/23 αναι[ρων] Kr \mathfrak{L}] ανερων ο: >s | 25 [απω]λεσεν
Krs] απολεσεν ο: απωλεσαν \mathfrak{L}

164b 1 κατελειπεν K^{ro} κατελειπεν s | 3 ενπνεοντα K^s εμπνεοντα ro | 5 -ξεν
K | -ξε R | μωυση K^u μωση r: τω μωση o: τω μωυση s | τω 2^o K^{ro} | >s | 7
μωυσης K^s μωσης ro | 7/8 ωσαντως ενετειλατο K^{os} | ~r | 9 ις ουτως K^r

20—164b, 10 αυτους — εποιησεν] > iz | 25 -λεσεν] -λεσαν lptf

164b 1 κατελιπεν lptf| κατελιπον uiz | 5 τω | > lptf | 9 ις ουτως |

et sub \times G \S | 22 $[\lambda\theta\rho]\epsilon\nu\sigma\epsilon\nu$ AG \S | pl. B rell | 22/23 $\bar{\iota}\bar{\varsigma}$ αναίρων>omn |
24 $\epsilon\omega\varsigma$ καί Λ | 25 $[a\pi\omega]\lambda\epsilon\sigma\epsilon\nu$ BAAG \S | pl. h $\mathfrak{C}\mathfrak{C}$

164b 1 κατελεπειν] pl. omn | 1/2 ξ Bh (cf. **Ε5**)]>rell | 2 αυτων] sub +
G5 2/3 ουδενα ενπεινοντα] ουδε εν εμπεινον [(ουδε εν' ουδεν **Λ**)] B rell | 5 μωνση (μωση
G)]prim τω BhAΘAG | τω]>h | 6 ¶ Θ | και]>**Ε**AG**5** | 2/3 μωνσης
ωσαντως ενετειλατο BhAΘ] ~ AG (μωσης) **5** | 7 ωσαντως]>**Ε** | 9 ω hΘAG]

of condensation 22, 25, 164b, l. 1. The three verbs are consistently singularized in Kr ($\tilde{\iota}\tilde{\epsilon}$ is added as an explicit subject after the first, so also \mathfrak{U} of which therefore singularize the first verb), and just as consistently pluralized in hEΘ; all the other texts are inconsistent in their choice of number 22/23 *αυαυαυ* to which nothing corresponds in \mathfrak{U}^m only in the K recension

164b 1 2 (εξ) *αὐτῶν* not in \mathfrak{U}^m ; obelized in Origen || 2/3 *οὐδεὶς ἐμπνεύοντα* characteristic of the K recension || 7/9 Origen (not followed by AΘ) adopted the Hebrew order 9/10 On the other hand, here only the K texts deviate from the Hebrew order || 11 *ρημα* = רבב was added only by the K recension || 13/14 Origen, followed by AΘ, altered the text to accord with צה ירה ירה

K 164b

- 10 *εποιησεν· ου πα-
ρεβη ουθεν ρημα
απο παντων ὧν
συνεταζεν αυτω
μωνσης·¹⁶ και ελα-*
- 15 *Βεν ις πασαν την
γην της ορεινης·
και πασαν την γῆ
ναγεβ· και πασα
την γην εν τω νο-*
- 20 *τω· και πασαν τη*

XI

16

~ 11 | 10 ου KR] prim et 11 | 11 ουθεν Ks] ουδε εν ro | 13 συνεταξεν Krs]
συνεταξε ο | αυτω KR] illis 11 | 14 μωνσης Ks 11 | μωσης ro 1 Kr | 16 της
ορεινης Kro] της ορεινης s: την ορεινην 11 | 18 ναγεβ Kro] ναγεθ s: εν αγεβ 11 |
18/20 και—νοτω Kro]>s 11 | 19 νο· Kr] νο· ο | 20 πασαν Ks 11 |>ro | 21 γοζομ

~ uf | 11 -ρεβη] + ις iz | 14 ¶ ul | 18 ναγεβ] prim την ufz | πασαν] > z |
19 εν] prim την uf | 20 πασαν] > z | 20, 21 την γην] > z | 21 γοζομ] γοσομ

ιησοι BA | 9/10 ις ουτως εποιησεν] ~ omn | 11 ρημα]>omn | 13
συνεταξεν B rell] ενετειλατο h | 13/14 αυτω μωνσης BhEA] ις τω μωνση (μωση
G) AΘGΣ | 14¶ BhAΘG | 15 πασαν] prim την A et sub × GΣ | την]>ΔΣ |
16 γην] + ταυτην A et sub × GΣ | της ορ(ε)νης h] την ορεινην B rell | 17
πασαν] prim την ΔΣ et sub × G | την]>ΔΣ | γη'v] hEAΘAG]>BΣ : +
την A | 18 ναγεβ hAΘ] αδεβ BΘ : νεγεβ AG(Σ) | 18/20 και — νοτω h]

בְּיָמָיו אֵלֶּם; whereas Ⓢ (B texts, K texts) read בְּיָמָיו אֵלֶּם 15 On την
see above on 161a, 4-6 | 16 ταυτην=אֵלֶּם added by Origen sub ast |
Ⓢ probably wrote την ορεινην; see above (*ibid.*) | 17 as line 15 γην properly
omitted in B; it is simply a faulty repetition of την | 18 The corruptions of
ναγεβ admit of easy explanation: in BΘ, the initial ν dropped out by hap-
lography (after την (γην)), just as in 11 after εν (its text therefore read εν ναγεβ,
comp. εν τω νοτω); the change of γ into δ (BΘ) is due to an intermediate τ
(comp. h 166a, 19/20); on the other hand, the interchange of θ and β
(through the medium of φ)—comp. ναγεθ s—is an error of sound which may
be paralleled elsewhere, comp. 165a, l. 3 χενερεβ Ⓢth for χενερεθ. Observe
νεγεβ AG a more modern pronunciation than ναγεβ (also AΘ) | 18/20 The
parallel rendering of בְּיָמָיו אֵלֶּם in the K texts (all but s11) and h is
derived from α' σ' (see Σ^m); see above on 161a, 4-6 | 20 The omission of

K 164b	γην γοζομ' και πα- σαν την γην βεθ- σαμ' και την πε- δινην και την	XI
25	προς δυσμαις και	
165a	αμμων και αρα- βα εως της θα-	3 XII

[K] γοζον r: γοζων o: γοσομ s: *gesum* 1 | 21/23 και—βεθσαμ K_R] > 1 | 21/22 πασαν K_{ro}] > s | 22/23 βεθσαμ K] βετσαν r: βετζωαν o: γεθσαν s | 25 δυσμαις K_s] δνσμας ro

R 1 165a 1-14 αμμων—φασγα] > s | 1 αμμων K] αμμιν ro 1 | 4 κατα K] κατ

ufi: γοσομ z | 21/22 πασαν την γην | > iz | βεθσαμ] βεθσαν uiz: βαθσαν f | 25 s. και [το ορος ιγλ] | > z

VF 165a 1/2 αρραβα i | 5 της] > iz | 5/6 θαλασσης] > l | 6 της] > iz |

> B rell (cf. ξ^m $\text{הַיָּם הַגְּדוֹלִים}$) | 20 πασαν] > h | 21 γοζομ] γοσομ B rell: γοσον G(גִּזְזוֹן ξ) | 21/23 και — βεθσαμ h] > B rell | βεθσαμ] βεθσαν h | 25 δυσμαις] δνσμας h

B^ChAΘAG^S 165a 1/2 αραβα] prim η AG | 3 χενερεθ B_hΔ] χενερεθ AΘG: χενερεβ

πασαν appears to be nothing recensional (K_s 1 have it against ro, uf against iz, B rell against h) 21 On the variants of γοσον see above on 161a, 22/23 || 21-23 The K recension (all texts except 1) as well as h introduces a parallel rendering of $\text{הַיָּם הַגְּדוֹלִים}$, that is to say, in reality a variant for γοσον. s has preserved the genuine reading γεθσαν which itself is probably derived from γεσαν (*gesum* 1 would then be a conflate of γεσαμ and γοσομ) comp. גִּזְזוֹן ξ . As for the interchange of γ and β, comp. γεθηλ A 12, 6 (166b, 8) for βεθηλ. The scribes naturally enough adjusted the name to that of Beth-sh(e)an

165a 1-14 The omission in s is inclusive of the following words which precede (in the text of r): και το ημισυ της γαλιλαδ και του χειμαρρον εως ιαβοκ οριον ενων. In this chapter (compare the other instances 23—165b, 7 and 165b, 23—166a, 9; in the latter case the omission may be accidental, due to homoioteleuton, but it serves the same purpose) s begins to manifest its propensity to extreme condensation to which the geographical notices are sacrificed; it reaches its climax in chapters 13-21 which are not only abbreviated, but in part re-arranged in an order suitable to this process of condensation. As an adequate impression of the procedure of this codex

K 165a

λασσης χενερεθ'
κατα ανατολας
5 και εως της θα-
λασσης της αρα-
βα θαλασσης τῷ
αλων· απο ανατο-

XII

ro 6/7 αραβα K[ro] ραβα 2 | 7 τῷ v | K|>ro | 8 αλων K[ro] ελων ο: nachor 2 |

Ε^{fh}: prn και Ε 5/6 θαλασσης]>Ε^{fh} | 6 της]>omn | 7 θαλασσης] θαλασσα

cannot be obtained from the scattered variants in Parsons' apparatus, it is advisable to present here the aspect in toto. 13 ¹και ἰς πρεσβύτερος προβεβηκώς ἡμερων· και εἶπεν κς̄ πρὸς ἰν· ἰδὸν γεγηρικας συν· και η γη ὑπολελείπται πολλῇ εἰς κληρονομίαν πολλῇ σφοδρᾷ· ἀλλὰ διὰδος αὐτῇ ταις φυλαῖς τὸν ἰὴλ εἰς κληρονομίαν· ὃν τροπὸν ἐνετείλειμην σοι· ⁷και διμερίσειν ἰς τὴν γῆν ταύτην ἐν κληρονομίαις ταῖς εἶναι φυλαῖς· και τῷ ἡμισυὶ φυλῆς μανασσῆ ἀπὸ τοῦ ἰορδάνου· εὗς τῆς θαλάσσης τῆς μεγάλῃς κατὰ δύνμεις ἡλίου ἐδωκεν αὐτῇ· ἡ θαλάσσα ἡ μεγάλη ὀρίει· 14 ³ἐδωκε γὰρ μωσῆς ταῖς δύο φυλαῖς και τῷ ἡμισυὶ φυλῆς μανασσῆ ἀπὸ τοῦ περὶν τοῦ ἰορδάνου· και 13 ¹⁴τῇ φυλῇ λεβὶ· οὐκ ἐδωκε μωσῆς κληρονομίαν· κς̄ ὁ θς̄ ἰὴλ αὐτὸς κληρονομία αὐτῶν· καθὼς ἐλάλησεν αὐτοῖς· 14 ⁴ὅτι ἦσαν οἱ υἱοὶ ἰωσήφ μανασσῆ και εφραῖμ δύο φυλαί· και οὐκ ἐδόθη μερίς ἐν τῇ γῇ τοῖς υἱοῖς λεβὶ· ἀλλ' ἡ πόλις κατοικεῖν· και τὰ ἀφωρισμένα αὐταῖς· και τοῖς κτήρεσιν αὐτῶν· ⁵ὃν τροπὸν ἐνετείλατο κς̄ τῷ μωσῇ· οὕτως ἐποίησεν ¹⁵ἰς ὁ τὸν ναὴν· και ἐλεάζαρ ὁ ἱερεὺς· και οἱ ἀρχόντες τῶν πῆρων τῶν φυλῶν νῶν ἰὴλ· ²κατὰ κληρὸν ἐκληρονομήσαν ταῖς εἶναι φυλαῖς· και τῷ ἡμισυὶ φυλῆς ³ἀπὸ τοῦ περὶν τοῦ ἰορδάνου ⁵και ἐμερίσαντο τὴν γῆν· ⁶⁻¹⁵ 18 ¹και ἐξεκληρώσθη πᾶσι συναγωγῇ νῶν ἰὴλ εἰς σὴλωμ· και ἐπῆξεν ἐκεῖ τὴν σκηνὴν τοῦ μαρτυρίου· και ἡ γῆ ἐκρατήθη ὑπ' αὐτῶν· 15 και κατεκληρονομήσαν υἱοὶ ἰσάακ πᾶσας τὰς πόλεις αὐτῶν· και τὰς κώμας αὐτῶν· κατὰ τὰ ὀρίμια αὐτῶν· κατὰ δῆμους αὐτῶν ἐμερίσαντο τὴν γῆν· 16 ὡσαύτως και οἱ υἱοὶ ἰωσήφ εφραῖμ και μανασσῆ· κατὰ δῆμους αὐτῶν· κατεμερίσαντο πᾶσας τὰς πόλεις αὐτῶν· και τὰς κώμας αὐτῶν· κατὰ τὰ ὀρίμια αὐτῶν· 17 ³και τῷ σαλπιὰδ υἱῷ ὄφερ· οὐκ ἦσαν αὐτῷ υἱοί· ἀλλ' ἡ θυγατεὺς· ⁴και ἐστῆσαν ἐνώπιον ἐλεάζαρ τοῦ ἱερέως· και ἐναντίον ἰὺ νῶν ναὴν· και ἐναντίον τῶν ἀρχόντων λεγόνσαι· ὁ θς̄ ἐνετείλατο διὰ χειρὸς μωσῆ· δόναι ἡμῖν κληρονομίαν ἐν μέσω τῶν ἀδελφῶν ἡμῶν· και ἐδόθη αὐταῖς κληρὸς διὰ προσηγορίας κς̄· ἐν τοῖς ἀδελφοῖς αὐτῶν· ¹ἡ δὲ γῆ γαλαὰ ²ἐγενήθη τοῖς υἱοῖς μανασσῆ τοῖς καταλελειμμένοις· 18 ²⁻⁴ (as far as διελειν αὐτῇ) 8-10a. 11 19 1. 10a. 17a. 24 32. 49) και ἐκληροδοτήσεν αὐτοὺς ἰς κατὰ δῆμους αὐτῶν· κατὰ

K 165a

λων· οδον την
10 κατα εκμωθα·
απο θαιμαν· και
απο νοτου υπο α-
σηδωθ' την κα-

XII

10 εκμωθα Kr] εκμωθ 𐤀 : εκμωθ 𐤀 | 11 απο Kro] υπο 𐤀 | θαιμαν K] θεμαν ro𐤀
11/12 και—νοτου Kro]> 𐤀 | 12 νοτου Kr] νοτου 𐤀 | 12/13 ασηδωθ Kr𐤀]

10 εκμωθα] κεδμωθ 11 θαιμαν ltfz] θεμαν upi | 14 φασγα] σφαγα iz | 15 ωρ]

G: θαλασσαν B rell | 9 την B rell] ην h* (την h², τ superser) | 10 κατα εκμωθα]
κατα ασειμωθ B: κατ ασιμωθ A: κατα ισιμωθ h*(κατα βηθσιμωθ h²)Θ : κατα
βηθσιμωθ Λ : κατα βηθσειμωθ G: κατα βηθσιμων 𐤌 | 11 απο] υπο AΘ : prm
και AG 𐤌 | 11/12 και απο νοτου] και απο νοτων h (=σ' 𐤌^m):>rell | 12 υπο] prm
την omn 12/13 ασηδωθ AΘ] 𐤀𐤃𐤁𐤀 𐤌 : μεσιδωθ Λ : μισηδωθ G : μηδωθ BΘ:

τα ορια αυτων· πασας τας πολεις αυτων· και πασας τας κωμας αυτων· ⁴⁹ και
επορευθησαν εμβατησαι την γην· κατα τα ορια αυτων· ^{45a}, ⁴⁷ (with δαν, λεσεμ,
λεσεμδαν)·^{47a} 20–21 ^{1–5a}, 41 (39), 42 (40), 42a–l ^{43–45} (41–43). By means of this singular
condensation, the scribe saved himself the work of reproducing the
troublesome geographical notices and lists of place names. Whether we
are dealing here with a recension, it is difficult to tell. So far as the prin-
ciple of condensation goes and especially the turning of the imperative 13:7
into an aorist, Gaster's Samaritan Joshua presents a certain analogy. I
believe, however, that the scribe of s had before him a Greek text which he
manipulated to suit his own bent of mind | 1 αμμαν ro𐤀 modernizes the
name; but K shows that the archetype read correctly αμμων Origen in-
serted η to express the Hebrew article (ה) | 3 For an explanation of the β
in χερεβε 𐤀th see above on 164b, 18. All texts express 𐤀𐤃𐤁𐤀 for 𐤀𐤃𐤁𐤀.
The double v is, of course, correct | 6 της characteristic of the K texts, but
omitted again in iz | 6/7 ραβα 𐤀 see on 161b, 18 | 7 θαλασσα or θαλασσαν
loose construction; it is corrected in the K texts | 8 ναχωρ 𐤀 admits of an
explanation: the initial ν is dittographed after τωv; χ is an error for λ
(a notable example of this interchange underlies the “seven rivers” of 𐤀th
16:3 =, not επτα ποταμοι Dillmann, but επτα χειμαρροι = επταλειμ for
απταλειμ B; 𐤀, of course, wrote ιαπλατει (comp. πταλιμ 𐤀 after ορια; hence
ιαπταλειμ preceded the reading απταλειμ) = 𐤀𐤃𐤁𐤀; the Palestinian texts
vary between ιεφλαθι (AΘ), read ιεφλαθι, hence nearly with the same vowels
as B, but in accordance with the later pronunciation 𐤀 is expressed by φ
which perhaps induced the substitution of θ for τ, and ιεφληται = 𐤀𐤃𐤁𐤀 𐤀^m);

K 165a

τα φασγα· ⁴και
 15 Οριον ωρ' βασιλε-
 ως βασαν· ος κατε-
 λειφθη εκ των
 ραφαειν· ο κατοι-

4 XII

ασιδωθ ο | 13/14 την κατα K^{ro}] > 14 ρ | 14/17 και—κατελειφθη K^{ro}] και
 τον ωγ βασιλεια βασαν ος κατελειφθη s: και ωγ βασιλεως βασαν κατελειφθη 14 |
 15 ωρ K] ωγ R¹ | 15/16 βασιλεως K^r] βασιλει ο | 17 -λειφθη Ks] -λειφθη r:
 -ληφθη ο | 18 ραφαειν K¹] ραφαν r^o: γιγαντων s | 20 εδραιν Ks] εδραιν r:

ωγ | 18 ραφαειν] γιγαντων | 18/19 ο κατοικων] ος κατωκει | 20 εδραιμ u]

μηδων h | 13/14 την κατα] > omn | 14 φασγα] prim και 14 B^hAΘ | 14-165b,
 17 και — μανασση] > h | 15 οριον 15^m] ορια Δ et sub 15 G : > B^s rell | ωγ
 omn | 15 βασιλεως AG (= οι γ' sec 15^m)] βασιλεάως G : βασιλεως B rell | 16
 βασαν] βασα B | ος 16 AG^s] > B rell | 16/17 κατελειφθη] υπελειφθη (υπολιφθη
 G) omn | 18 ραφαειν (= σ' sec 15^m 18¹)] γιγαντων omn | 19 ασταρωθ B rell]

the final ρ stands for ν, exactly as 17:11 μαγεδδωρ A stands for μαγεδδων,
 and conversely 12, 23a ελδωμ B is corrupted from εδδωρ (comp. ενδων h and
 εδωρ 10) | 10 בִּיתְּךָ הָיָה לְךָ is faithfully reproduced in GA^s (βηθασειμωθ Λ,
 βηθασιμων=βηθασιμω=βηθασιμωθ 15, βηθσειμωθ G) comp. also βηθσιμωθ h²
 =βηθσιμωθ); in the B and K texts בִּית is wanting, either originally, or
 through haplography after κατα (the element is universally extant in the
 parallel passage 13:20). As for the second part corresponding to בִּיתְּךָ הָיָה,
 the readings of the B texts and of AΘ are tolerably correct; not so those of
 the K texts which vary between εκμωθ (thus apparently the archetype read
 with 14) and κεδμωθ UF. κεδ- may represent a miswritten βεδ-; but εκ-
 remains a puzzle; contrast 13:20 | 11 υπο AΘ is an error for απο. και of
 Origen=11 11^m | 11/12 Krouf and h introduce a doublet which, according
 to 15^m, comes from σ' | 12 την which the K texts excise treats 'הָיָה וְגַם
 as an implied relative clause | 12/13 The correct ασηδωθ in the K texts and in
 AΘ; μηδωθ B (μηδων h=μηδω=μηδωθ) comp. vs. 8 A which it is not easy to
 account for; a conflation of the two readings underlies μησηδωθ (μεισιδωθ)
 GA; on 13:14 see above on 161a, 6; note that in 13:20 G reads ασδω |
 13/14 την κατα the K texts (except 14) | 14 ff. The omission in h apparently
 due to homoioteleuton | 15 The word גִּבּוֹר which is represented both in
 the K recension (not 14) and in Origen (not 15) was wanting in 15; 15
 accordingly took גִּבּוֹר as subject and בִּיתְּךָ הָיָה as predicate, a sort of
 circumstantial clause; Origen, even though, according to some copies (15),

K 165a

20

κων εν ασταρωθ'
 και εν εδραιεν
 αρχων απο ορους
 αερμων· και απο
 σελκα· και πασης
 της κατα βασαν

XII

5

edrain 11 : αδραιν ο 21 αρχων K^{ro} | αρχων s | απο K^R | επι 11 | ορους K^R | οριον
 11 22 αερμων K^s | δερμων ro : ερμων 11 | 22/23 και απο σελκα K | και απο σελχα
 ||σελχαι s|| R: *et fasga* (cum s inser.) 11 | 23-165b, 7 και- εσεβων > s | 23
 πασεις ο | 24 κατα βασαν K^R | καταβασεως ο: βασαν 11

edrain lptf | 23 σελκα | 24 κατα | > uf

ασταρωθ G | 20 εδραιεν B rel | εδραι G : αδραι A : ενεδραιεν E | 22 αερμων |
 22/23 απο σελκα και > G | σελκα | σελχα A S : άσελχα A : σερχα Θ:
 σερχαι BE | 23/24 πασης της | πασαν (απασαν G) την omn | 23 ¶ A | 24 κατα |
 > omn

he left the current text intact, at least introduced a relative, which, of course, became a necessity in the K recension as well as in GΛ; the introduction of the relative should, wheresoever **גברל** had been ignored, have necessitated placing **גברל** in the accusative (comp. vs. 2); this was actually done by s, but a trace thereof remains also in G, the scribe at first starting to write the accusative and then correcting himself; the texts incorporating *οριον* or *ορια* naturally wrote the genitive; the latter, according to S^m, was found in the three; hence it is from them also that the noun determined by it came 16/17 *κατελειφθη* is peculiar to the K texts 18 *ραφαιεν* of K^{ro} 11 was written, according to S^m, by σ'. Observe the misspelling common to ro which is not shared by the uncial (or 11). Hence in such matters the agreement of ro is no guarantee of correctness 19 *ασταρωθ* with τ is apparently the older method of transliteration; comp. the much older *ασταρτη* where the second τ is treated like the first; G modernizes || 20 E in all likelihood wrote *εδραιε*; a supposed stroke of abbreviation over the final letter caused the pluralization at the hand of later scribes. ε is better attested than α. In the Greek underlying E *εν* was dittographed || 21 All texts ignore ¶ 11^m. The nominative was suffered to stand by s; by attraction to the relative clause *απο* is probably an old error for *επι* (11; 11 omits the second *απο*); while the K recension consistently carries on the genitive construction, the other texts continue ll. 23/24 with the accusative || 22 Another instance where ro share an error; the archetype was certainly

K 165b

εως των [οριων]
 των γερ [γεσι και]
 του μαχ[αθι και]
 της ναχ[ι και του]
 5 ημισους [γαλααδ]
 οριου ση[ων βασι-]

XII

165b 2 των Ko] > r | γερ[γεσι] Kro] γαργασι 1 | 3 μαχαθι Kr] μαχαθη ο:
 machit 1 | 3/4 και της ναχ'ι] Kro] > 1 | 4 και Kro] > 1 | 4/5 [τον ημισους

165b 1 των] > UF | 2 των] > z | γεργεσιν UF | 3 μαχαθι] μαλχαθι 1 | 4 ναχι]

165b 1 των] > omn | 2 των] > omn | γερ[γεσι] = γεργεσει B^ε | γεσουρι A^Θ:
 γεσουρε Λ : γεσσουρε G : ܓܥܪܐ S | 3, 4 του sive της] την] omn | 3 μαχ[αθι] =
 μαχαθ(ε)ι ΛG : ܡܚܬܐ S : μαχατι A^Θ : μαχατ E : μαχει B | 3/4 και της
 ναχι] > omn | 4/5 του ημισους] το ημισιν omn | 6 οριον E] οριων B rell : prim

an uncial || 22/23 The omission in G due apparently to homoioteleuton ||
 23 σελκα might be original with its κ, but it is confined to K; in Θ, λ
 became ρ through mishearing (similarity of sound); σεκχαι B^ε goes back to
 σεχχαι and that to σελχαι (another instance of the interchange of λ and χ);
 we may even go further and say that E wrote σελχαι (comp. 13:11 αχα B
 after εως = σελχα), the ι was joined to α by reason of the following κα: fasga
 1 (with inserted s) = φαγα (with spirantic γ, hence) = φαχα = φαχχα = φαλχα
 = θαλχα = εαλχα = σαλχα (in 13:11, however, 1 has εσχα r. σελχα) || 24 κατα
 peculiar to Kro

165b 2 ܓܥܪܐ γεσουρει (or γεσσουρει, with σ dittographed, or with
 inner-Greek doubling, or with inorganic Semitic doubling, comp. ܓܥܪܐ,
 ܓܥܪܐ, ܓܥܪܐ, μεσσυς, etc.) was written by Origen (here GA have faultily ε
 at the end) and adopted by A^Θ (13:2 Θ² placed ρ over the word apparently
 as a reminder of the other reading) here and 13:2. 11. 13a (13b G reads
 correctly γεσσουρ = ܓܥܪܐ ܓܥܪܐ ܓܥܪܐ); the κουνη readings oscillate between γεργεσι
 (γαργασι)—so here all (γεργεσιν UF originated in the same way as εδραι out
 of εδραι, see above 165a, 20), and 13:2. 11 the r texts (including 1 in vs. 2,
 but γεσηρι in vs. 11)—and γεσ(σ)ειρει (with itacistic variations; also γασρι),
 the former by confusion with ܓܥܪܐ ܓܥܪܐ (comp. Euseb.: αυτη δε εστι γαργασει),
 the latter = ܓܥܪܐ ܓܥܪܐ || 3, 4 The genitive of the K texts expresses the sense of
 ܓܥܪܐ ܓܥܪܐ (observe the ܐ with ܐܪܥܐ), or in consistency with the
 construction above 165a, 23; at all events E placed a stop after ܓܥܪܐ and
 took ܐܪܥܐ over to the following which together the translator made

K 165b

λεως εσε [βων:]
 6 Τουτους [μωvσης]
 ο παις κ̄v [και οι]
 10 υιοι ῑηλ' ε[παταξ̄ε]
 αυτους· κ[αι εδω-]
 κεν αυτ[ην μω-]
 vσης εν [κληρω]
 τω ρουβη[ν και]
 15 τω γαδ' κ[αι τω]
 ημισυ φ[υλης]
 μανασση[: ῑ και]
 Ουτοι οι β[ασιλεις]
 των αμ[ορραιων]

XII

6

7

KrO το ημισυ 𐤀 | 5 γαλααδ Kr𐤁 | γαλααδ ο | 6 οριων KrO | οριων 𐤀 | ση[ων] Kr
 𐤀 | σιων ο | 7 εσε[βων] K𐤁 | εσεβων ro | S 𐤁] > r | τουτους Kr] > 𐤀 | μωσης
 ro | 9 οι K] > ο | 10 ε[παταξ̄ε] Kr] | επταξαν os | 11/12 εδωκε ο | 12/13 μωσης
 ro | 14 τω KrO | τοις υιοις 𐤀 : > s | 16 ημισυ Ko] | ημυσι r: | ημυσει s | 17
 μανασση KrO | μανασση s𐤀 | 𐤁 r | 19 αμωραιων s | 20 αηλεν ο | 21 οι] > ο |

vaχθi u : σvaχθi f : σvaχi z : avαχθi i | S 𐤁] > ul | 9 ο παις κ̄v] > z | οι] > i |
 10 επαταξαν UF | 11 αυτους] > z | 12/13 μωνσης εν κληρω] ~ z | 14 ρουβ(ε)ιμ

εως A et sub 𐤀 G𐤂 | σiων G (𐤀𐤁𐤁𐤁𐤁 𐤂) | 7 -λεως B rel] ω sup ras A^{ab}
 (-λεως A^{*fort}) | S τουτους] > omn | μωσης G | 10 επαταξαν omn | 12/13 μωσης
 G : + ο παις κ̄v A et sub 𐤀 G𐤂 | 13 κληρω AΘ | κληρονομια B rel | 14 τω]
 > omn | ρουβηλ 𐤀𐤂 | 15 τω 1^o] > omn | 16 ημισυ G | ημυσει B rel | 17 𐤁

dependent on 𐤁𐤁𐤁 under the force of the 𐤁 in the first half of the verse 𐤁𐤁𐤁𐤁𐤁 μαχαθ(ε)ι or μαχατι, the latter in the B texts and 𐤀 in ch. 13, and in AΘ here (but *machit* 𐤀 is apparently corrupt, possibly a conflate; see further on); here B (but not 𐤀) reads μαχει which I take to be a corruption from μαχθi = 𐤁𐤁𐤁𐤁𐤁. This B reading is introduced in the K texts (except 𐤀; unless *machit* is a conflate of *machati* and *machit*) as a parallel (doublet); further below (22-23) where the clause is repeated (perhaps from the margin of the archetype; then inserted in the wrong place as so often with marginal notes) the spelling is vaχoi in Kr, μαχω in 𐤀, vaθi in iz, and vaχθi UF exactly as is read in u here); of course, v stands for μ. 6 Note how the manuscripts divide in an arbitrary fashion on the question of number 𐤀 εως A and sub ast G𐤂 (so Lagarde's codex; there is no reason why the obelus should be

K 165b

20 οὓς ἀνεί[λεν ἱς]
καὶ οἱ υἱο[ι ἱλὶ ἔ]
τῳ περ[α ν τοῦ ι-]
ορδανου[καὶ τῆς]
ναχοι· κ[αὶ τοῦ]
[ἡμισο]υς γαλααδ
[παρὰ θά]λασσαν
[ἀπο βὰ]αλγυδ ἐν
[τῳ πε]δίῳ τοῦ
5 [λιβαν]οῦ· καὶ ἐως

XII

166*a*

[ημισο] υς γαλααδ
[παρα θα] λασσαν
[απο βα] αλγαδ εν
[τω πε] διω του
[λιβαν] ου· και εω

23-166a, 9 και - ευρα] > s | 23 της Kro] εν 21 | 24 ναχοι Kr] ναχη ο: macho 21
24 —

166a 1 του ημισους] το ημισιν 1 1 ημινσους ο 2 παραθαλασσεος ο 3 απο
βααλγαδ Kro] *balladon* 1 5 και K1] > ro 7 [χελ'εχ Kro] *chelga* 1 8, 9 ση-

upz : ρovβiv ltfi κai>z 12 ρ 1 22 τov>z 23 τηs>f 24 ραχoi ραθi iz:
ραχθi rell

166a βαυλγυδ u¹ ltfz] βαλγυδ u^{*}: γυαλγυδ i 4 του>f 6 του 1^o>uf

$$\text{BhA\O G [19 } \tau_{\text{ων } \mu\text{ορραιων } \text{Be}^{\text{fh}} \text{rell]} \tau_{\eta\varsigma} \gamma_{\eta\varsigma} \lesssim 20 \text{ } \bar{u}\bar{s} \text{ sup ras A}^{a, \text{ } (\mu\text{ων}\sigma\eta\varsigma} \text{A}^{*\text{fort})} \text{ } 23 \text{ ---}$$

166α 1·καί — γυλαὰδ] >omn | 2 θυλίσσαν] prn την Α 3 απο] >omn |
βυαλγυδ ΘΑΓΣ̄ (ⲧⲁⲗⲏⲥ)] βαλγυδ Α : βυαλγυδ Ε : βυαλγυδα Β : γυλαὰδ h
εν Β rell] εως h² | 4 τω ΑΘΛΓ] >Β | 5 τον λιβαινον B³ChAΘΛΓΣ̄] λιβαῖνω

adopted with Maes, the word not being found in the *κοινη* texts), hence $\overline{\text{קל}}$ must have read $\overline{\text{קל}}$, an error due to the aberration of the eye to $\overline{\text{קל}}$ above 7 K shows that *εσεβων* with one *σ* is the correct spelling. $\epsilon = \overline{\text{קל}}$ 8 *τουτους* the K texts (all except $\overline{\text{קל}}$) resumptive 9 Note condensation in $\overline{\text{קל}}$ 10 The plural should be restored also in Kr 13 The second $\overline{\text{קל}}$ only in Origen *κληρω* all the K texts and AΘ is certainly to be rejected in favor of *κληρονομια* B rell; *κληρος* = $\overline{\text{קל}}$, and *κληρονομια* = $\overline{\text{קל}}$ 14/15 $\overline{\text{קל}}$, $\overline{\text{קל}}$, $\overline{\text{קל}}$ did not express the gentile 16 *ημιν* is not mis-written for *ημιν*; the difference is grammatical, see Helbing, 51 19 $\overline{\text{קל}}$ only in $\overline{\text{קל}}$; all the other texts express $\overline{\text{קל}}$

166a 3 $\alpha\pi\omicron$ was wanting in **5**; apparently **22** was missing in **19**^s; for the translator's exegesis comp. note on 161b, 24 25 Restore $\beta\omega\lambda\gamma\omega\delta$ everywhere; $\gamma\omega\lambda\omega\delta$ h (comp. $\gamma\omega\lambda\gamma\omega\delta$ i) for $\beta\omega\lambda\omega\delta$, see above on 164b, 21 23; $\beta\omega\lambda\lambda\alpha\delta\omega\eta$ **1** is gen. plur. of $\beta\omega\lambda\lambda\alpha\delta\alpha$, comp. $\beta\omega\lambda\alpha\gamma\omega\delta\alpha$ B = $\beta\omega\lambda\gamma\omega\delta$ 5 $\kappa\omega\iota$

K 166a

[του ορ] ους του
 [χελ] εχ' αναβαι-
 [νοντ] ων εις ση-
 [ειρα] και εδωκε
 10 [αυτη] ν ις ταις φυ-
 [λαις ι] ηλ' κληρο-
 [νομε] ν κατα
 [κληρ] ον αυτων
 [*εν τω] ορι· και εν
 15 [τω πε] διω· και
 [εν αρ] αβα· και ε

XII

8

[ειρα] K] σσειρα r: σεηρα o: seir 𐤀 | 9 𐤁 r | εδωκε o | 10 [αυτη] ν Kr 𐤀] αυτοις
 o τοις o | 11 -λης o | 11/12 κληρονομειν Kro 𐤀] κληρονομian s | 13 [κληρ'ον
 Kr 𐤀] κληρων s: κληρονομian o | 14 ορι K] ορει R | 15/21 και—πεδιω] > s | 16 [εν]

7 [χελ] εχ fz] χελλεχ lpt: χελλεμ u: χυλεχ i | S/9 σσειρα uF | 11/12 κληρονομian

B*^{vid} 6 του 1^o] > AΘ | του 2^o AΘAG] > Bh [χελ] εχ] χελχα B: χελκα h :
 χαλεκ (s. χαλεχ) 𐤁^{fh} : αλοκ AΘAG : 𐤀𐤋𐤋𐤁 𐤀 | S/9 εις σηειρα] εις σσειρα AΘG :
 εις σηειρ B𐤁 : σηειρ h : ασσειρα Λ : 𐤀𐤋𐤋𐤁 𐤀 | 10 αυτην h 𐤁 AΘΔ] αυτον BG 𐤀 |
 11/12 κληρονομειν Bh] κληρονομian rell | κατα [κληρ] ον αυτων B rell]

which ro alone omit was certainly present in the archetype of Kro 𐤀 ||
 7 𐤀𐤋𐤋𐤁 Origen wrote ααλακ or αλακ (without the Hebrew article) (hence
 AΘ), read in AGAΘ αλακ for αλοκ, comp. 11:17 αλακ Α ααλακ GΑΘ; 𐤁, on
 the other hand, wrote (α)χελκ or (α)χελεκ = 𐤀𐤋𐤋𐤁 (𐤀), comp. α' μεριζοντος:
 11:17 αχελ (αχαλ) B𐤁 h r u f with final κ dropped in front of και, here χελκα
 h 𐤀 (𐤀 with γ in the place of κ) and (with κ assimilated to χ) χελχα B, α in
 either case dittographed (the next word begins in α), χελεχ rofz (χελλεχ lpt
 with faulty doubling, still more corrupt χελλεμ u), χαλεχ i comp. χαλεκ 𐤁^{fh}
 | S ασ- Λ = ες for εις; the word is missing in h | S/9 While B𐤁 h 𐤀 comp. 𐤀
 correctly ignore the locative element already rendered εις, the other texts
 include 𐤀, pleonastically in the transliteration; η, of course, should be
 restored everywhere | 10 αυτην refers back to 𐤀𐤋𐤋𐤁; αυτον clearly an error
 in spite of the variant reading there, since the plural is used for the latter
 in Greek | 11/12 Kro 𐤀 go with Bh | 1B κληρονομia o deviates from its
 archetype and is certainly wrong, even though κληρον is an inadequate ren-
 dering of 𐤀𐤋𐤋𐤁 (α' σ' διαιρεσεις) | 16 There is room in K for εν, though

K 166a

[ασηδ]ωθ· και ε
 [τη ερη]μω· και
 [νοτω]· και [εν]
 20 [ναγε]β· και εν τω
 [πεδι]ω τον χετ-
 [ταιον] και τον α-
 [μορρα]ιον και τῶ
 [χανα]ναιον· και
 25 [τον φ]εραιζέον·
 και τον [ευαιον]
 και τον ιεβουσαι-

XII

166b

K? 17 [ασηδ]ωθ K] ασηδωθ r: αδωθ ο: *esebon* 18/19 και
 [νοτω] K^{ro}] > 19 νοτω ο 20 [ναγε]β K] *nazeb* 21: αγεβ ο: αγεν r |
 20/21 και —πεδιω K^{ro}] > 1 21-166b, 4 των χετταιων· και των αμορραιων· και
 των χανανέων· και των φερεζέων· και των ευαιων· των ιεβουσαιων· και των γεργε-
 σαιων ο | 25 φερεζαιον r 24—

166b 1 και—ευαιον]>s 3/4 και τον γεργεσαιον]> 1 r 5 και K^r] > 1 |

UF 18/19 και νοτω] (γη z) τη προς νοτον uf 20 [ναγε]β lpt] αγεβ ufi:
 ναγεθ z | 21 πεδιω] + και εν αραβα και εν ασηδωθ i 21-166b, 4 τον χαναναιον
 και τον χετταιον· και τον αμορραιον και τον καναναιον· και τον φερεζαιον και τον
 ευαιον· και τον γεργεσαιον και τον ιεβουσαιον [[τον χαναναιον]>i και 1^o-5^o] >
 fz και τον γεργεσαιον και τον ιεβουσαιον]>iz και 6^o, 7^o] >f]]

κατεκληρονομησεν αυτοις 17 ασηδωθ B rell] μηδωθ A 18/19 και νοτω (cf.
 18ⁿ α' σ' *ⲙⲁⲩⲁⲧⲉⲃ*)] >omn 19/20 εν ναγεβ G: *ⲛⲁⲓⲉⲃ* 18 (Λ=19 om και —
 χετταιον. sed cf. 108, νεγεβ 108. Compl.): ναγεβ AΘ: ναγεβ B^e και εν
 ναγεβ] καφιατεβ h 20/21 και εν τω πεδιω 18 sub ✕] >B rell

166b 1, 2 ευαιον. ιεβουσαιον] ~ 1 3/4 και τον γεργεσαιον] >omn 4 τον

ro omit it 17 ασηδωθ See above on 165a, 12/13 *εσεβων* 18 an error
 18/19 και νοτω from α' σ' (according to 18^m) anticipates και εν ναγεβ, a
 doublet peculiar to the K texts (all except 18) 20 For the corruptions of
 ναγεβ see above on 164b, 18. καφιατεβ h the three words run together with
 corruptions 20/21 και εν τω πεδιω K^{ro}UF is found also in 18 sub ast; either
 repeated from above, hence i goes on still further; or, which is more likely,
 read και εν τη πεδιω *ⲛⲁⲓⲉⲃ*, see above on 161b, 22 21—

166b 4 UF deviate from the order found in all the others (which is that
 of 18^m) in that they place *ⲛⲁⲓⲉⲃ* at the head of the list; nevertheless it is

K 166b	ον και τον γερ- γεσαιον "τον βα- 5 Σιλεα ιεριχω και τον βασιλεα της γαι· ή εστιν πλη- σιον βαιθλ' ¹⁰ και	XII 9 10
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7 γαι KR] *geth* 𐤀 | εστι s | 8 βαιθλ KRS] *βεθλ* ο 𐤀 | και KR] > 𐤀 | 9 των s |

166b 4 τον z] prm και υfi | 8 βεθλ i | 10 τον βασιλεα] > f | 14 λαχς u |

prm και Bh 𐤂 | post nomina oppidorum Λ et sub 𐤖 G 𐤖 add ενα | 8 βαιθλ]

repeated once more (in the form of *καταναιος*) in the place which belongs to it || 3/4 *και τον γεργεσαιον* peculiar to the K recension (all except 𐤀; iz, however, excise also *και τον ιεβουσαιον*; note the inverted order in υf); comp. Maes: "Monet hic Syrus in nonnullis libris post *τον ιεβουσαιον* adscriptum fuisse *και τον γεργασσαιον*, sed hoc in Hebraeo non habetur" || 4 *και* Bh 𐤂fi an inferior reading, induced by the sequel || 5 ff. Origen alone added sub ast *ενα* after each city name || The codices escape the tedious repetition of *και τον βασιλεα* with each new name in a variety of ways; some begin condensing the text at an earlier, some at a later stage. It is safe to say that these contractions do not go back to 𐤂. As for B, its archetype evidently had *και* in each instance (see below); moreover, *βασιλεα* was written compendiously β̃ (see below) || 10/11 *βασιλεα χεβρων* dropped out in G through carelessness; the total was not affected, because G erroneously treated *χερμελ* vs. 22 as the name of a city || 12 𐤀 alone reproduces יְרֵמְיָהּ 𐤀^m; all the others presuppose יְרֵמְיָהּ or יְרֵמְיָהּ or (if *ου* stands for *ω*) יְרֵמְיָהּ || 15 יְגִלֹן, introduced by Origen into his text as *εγλων* (hence AΘ and also υf) in the place of the *κουη* reading (as preserved in Bh 𐤂 𐤀) *αιλαμ*; the latter apparently meant to Origen a hopelessly corrupt form which he could in no wise admit. Critically handled, *αιλαμ* is equivalent to *αιγλαμ* (the spirantized *γ* omitted; comp. 17:3 *cla* 𐤀 and *γ* in *εγλα* sup ras B?) = *αιγλαν* = *εγλαν*. 𐤀 which kept the *κουη* form added *βασιλεα gongola*; whatever the *γ* (*g*) may stand for, *ογγολα* is manifestly a corruption from *εγγελα* (comp. *εγγελα* Compl. = יְגִלָּה Jerem. 31 (78): 34; corrupted in the codices as *αγγελαι*(ν, s) = *εγγελα* = *εγγελαν*. s likewise adds: *και εγλωμ*; but in the place of the *κουη* form, it reads with Kro *οδολ*(λ'αμ. Here reveals itself a substantial difference between Origen and the recension embodied in KR. A concordance of all the passages in which the name יְגִלֹן occurs in Joshua shows that, though the three gave a form corresponding to the

K 166b	τον βασιλεια ιλῆμ'	XII
10	και τον βασιλεια χεβρων' ¹¹ και το βασιλεια ιεριμουθ'.	11
	και τον βασιλεια λαχεις· ¹² και τον	12
15	βασιλεια οδολαμ'	

10 και KR]>11 τον βασιλεια KR011]>s 11 και KR]>11 τον]>ro | 11/12
τον βασιλεια]>s | 12 ιεριμουθ Ks] ιεριμουθ ro: ιερμουθ 11 13 και KR]>11 τον]
>ro τον βασιλεια]>s 14 και]>11 τον]>ro 14, 15 τον βασιλεια]>s 15 οδο-

15 οδολαμ] αυλωμ UF: + και τον ιεριμουθ iz 16 τον βασιλεια]>fi | 17 γαζερ]

γεθ'ηλ A και]>omn 9 τον]>omn | 10 και τον]>omn | 10, 11 βασιλεια
χεβρων]>G 11 και τον]>omn | ιεριμουθ] ιερμουθ A: ιερμουθ E cf. *iārimuth*
Euseb^{Hier} 13, 14 και τον]>omn 15 οδολαμ] αυλωμ B1E: εγλωμ AG:

Hebrew (comp. for 10:5 α' σ' θ' S5^m et sine nomine S5^m; for vs. 23 α' σ', for vss. 34 and 37 σ' S^m; read, of course, everywhere εγλων), Origen conservatively retained the E reading οδολλαμ: that is to say, if G S may be taken to represent the Hexapla (or Tetrapla, comp. the note in S at the end of the book). AΘ naturally followed Origen (in 10:37 there is an omission in Θ; comp. a similar omission in f). A doubt, however, may be raised as to what Origen really introduced in his text on the ground of the marginal note in S5 on 10:34 according to which both ο' and α' read αυλωμ. This reading is extant in 15 (αυλωμ). 64. Ald. (αυλων); and so also in vss. 5, 23; while in vs. 3 αυλωμ is found in the text of S5. It may therefore be argued that in one form of his recension (possibly the Tetrapla) Origen was emboldened to introduce the correction. Observe that in vs. 33 where S5 vindicates for ο' the reading οραμ we find ωραμ (the better spelling) in 64. Ald. (comp. αραμ S5 and the still more corrupt reading 𐤀𐤓𐤁𐤍 of S). The entire subject, however, cannot be prosecuted here at length. So much is certain that, when Origen was forced to supply an omission, he unhesitatingly took over from his source the Hebrew form of the place-name; so in 10:36 ✕ απο εγλωμ: G S, sine notis A (with the form εγλων in 19. Compl.). Whereas S5 presents the doublet απο αυλωμ οδολλαμ, it is interesting to observe that in hE^{CRF} the addition reads απο οδολλαμ. Hence the other recension, while adopting the same plan as did Origen with reference to supplying suppositious lacunae in the current text, nevertheless held itself to the tenor of E, a critical procedure which must excite admiration. AΘ, while accepting Origen's corrections, do not follow him in admitting asterisked additions.

K 166b

και τον βασιλευ
 γαζερ· ¹³ και τον
 βασιλευ δαβειρ·
 και τον βασιλευ

XII

13

λαμ Ks] οδολλαμ ro : + και εγλωμ s : gongola 11 | βασιλευ] prim regem aelam
 11 16 και|>11 | τον|>ro | τον βασιλευ|>s | 17 και|>11 | τον|>ro | 17/18 τον
 βασιλευ|>s 18 δαβειρ Krs] δαβηρ o 19 και|>11 | τον βασιλευ|>s | 20 γεσσειρ

αζηρ ufi: αζιρ z 18-22 ordo oppidorum Klptf] γεσειρ. ερμυ. αραδ. δαβιρ
 u: omn inserunt βαιθηλ post αραδ | 18 δαβειρ] δαβιρ ulf: δαβιρ ptiz

εγλων ΘAΞ 16, 17, 19 και τον|>omn | 20 γεσσειρ] ασει B : ται h : gīst E :

The K recension is thus true to its canon in reading in the present passage οδολλαμ. On the basis of the *κουνη* reading and its casual correction in Origen the two names are identified in 58^m on 10:37: η οδολλαμ λεγεται και αιγλαμ. There remains the passage 15:39 where again the *κουνη* reading seemed hopelessly corrupt to Origen who therefore introduced the Hebrew form; he was not followed by the other recension. The introduction of οδολλαμ in 12:12 on the part of the K texts necessitated its excision from vs. 15; naturally those texts which read in the former place αιλαμ or εγλων kept οδολλαμ in the latter. The total XXIX of G (BhE1) remained unaffected in ro by the addition of βαιθηλ in vs. 16 in accordance with 11^m. In υf, the retention of οδολλαμ by the side of αιγλαμ together with the addition of βαιθηλ and the duplication of vs. 22b (to κοδμαν comp. κομμων ro11 is prefixed the Hexaplar form ιεκοιταμ) increases the number by three; hence λβ' υ, for which F faultily have ιβ' (comp., however, 24:12 all texts except AΞ which read *two* with 11^m and h which has *twenty-nine*!). Origen naturally counted XXXI with 11^m; though the representatives of his recension are not in agreement with one another in vss. 18b. 19a. 20a, if we consult AΘ we may be reasonably certain that Origen wrote *λεσαρων. μαδων. ασωρ. συμρων μαρων*. AΘ both count XXIX, i.e. they reproduce the *κουνη* reading, though A introduces a supernumerary *φασγα* after *συμρων*, and Θ inserts *βαιθηλ* and *λεπαρω* (read *λεσαρω*) and treats *μαρρω* in 20a as a separate locality. 11^s apparently wrote XXIX; the number was reduced by the omission of *βαιθηλ* and the contraction of vs. 18 (where 11^s omitted the second בִּינְיָן; בִּינְיָן was then correctly understood by the translator after the analogy of בִּינְיָן 22b, בִּינְיָן 23a, בִּינְיָן—thus 11^s read for בִּינְיָן 11^m—23b: G wrote εφεκ (or αφεκ) της συμρων: the corruptions in BhE1rouf may be readily explained: B, aside from the change of ε to ο, omitted one σ by haplography; in its archetype *συρων* was written *συρω*,

K 166b	20	γεσσειρ· ¹⁴ και βασι- λεα ερμα· και βα- σιλεα αραδ· ^{15a} και βα- σιλεα λομνα· ¹⁶ και βα- σιλεα μακηδα·	14 XII 15a 16
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K] γεσειρ rs: γεσηρ o: γαζειρ 𐤅 | και|>𐤅 | 20/21 βασιλεα|>s | 21 ερμα Kr𐤅 |
ερμαν ro | και|>o 𐤅 | 21/22 βασιλεα|>s | 22 αραδ Kr| αραδ 𐤅 | και|>ro 𐤅 |
22/23 βασιλεα|>s | 23 λομνα K] λοβνα ro: λεμνα 𐤅 : + βασιλεα οδολλα 𐤅 |
και|>ro 𐤅 | 23/24 βασιλεα|>s | 24 μακηδα Krs| μακιδα o: μακεδα 𐤅

20 γεσσειρ] γεσιρ viz: γαισηρ f | 22 αραδ| αραδι u | 23 λοβνα | inter λοβνα et
μακηδα inserunt οδολλαμ (οδολαμ F)

γαδερ AΘΛΓΞ | και|>omn | 21 ερμα] ερμαθ Bh 𐤂 | και|>omn | 22 αραδ| αραθ
βασιλεα αραθ B : αιραι β. αραθι h : αραθ 𐤂 : αδερ AΘΛΓΞ | και|>omn | 23
λομνα| λεμνα 𐤂 : λεβνα BΘΛΓΞ : λεβμνα A : + β. οδολλαμ ΛΓΞ : + β.
οδ. β. βαιθλ 𐤂 | και|>omn | 24 μακηδα AΘΛΓΞ| ηλαδ B : αηλαδ h : ηδαχ 𐤂

the sign of abbreviation was then overlooked; on the other hand, the initial κ of the following και—the archetype apparently read και βασιλεα—was dittographed; h has *σαρωθ*, as frequently with ω; in *rouf* the τ of *της* became γ, and in ro the initial α was lost through haplography; in both the κ of *αφεκ* became γ pronounced ν before the following γ, hence the ν of *uf*; *αφεεκσαρρους* 𐤅 shows a dittographed ε, *της* is ignored, ρ doubled, ω rounded to ου, and θ (misread σ) as in h); on the other hand, the omission of 19a (𐤒𐤓𐤕 a mere variant of 𐤒𐤓𐤕 20a; see above on 161b, 10) was offset by the breaking up of 20a into two (𐤅^s read 𐤒𐤓𐤕 𐤅𐤕 𐤒𐤓𐤕 𐤅𐤕)
17 *uf* stand with their *αζηρ* alone || 18–22 u stands alone with its order
20 Correct *ταει* h to *γαιει* and that (comp. B and 𐤂) to *γασει*=*γασειρ* comp. *γαζειρ* 𐤅 and *γε(σ)σειρ* K texts. In all probability, 𐤂 wrote *γαδερ*=𐤒𐤓𐤕 for 𐤒𐤓𐤕 𐤅^m reproduced in Origen (and AΘ) || 21 *ερμαθ* of the B texts with archaic fem. ending 𐤕 = || 22 Bh clearly represent a doublet, which is proved not only by the omission of the first in 𐤂, but principally by the fact that the count of XXIX is not affected. *αραθ* (corrupted in h to *αιραι*)=*εραδ* (ε for α-) and *αραθ* (corrupted in h to *αραθι*)=*αραδ* are clearly parallels; perhaps the former is genuine || *αραδ* 𐤅 with a dittographed after *βασιλεα* | *αδερ* Origen quite unlikely, unless 𐤅^m read 𐤒𐤓𐤕; it may have arisen through assimilation to *γαδερ* || 23 On *λεβνα* and variants see above on 161a, 2
Through the insertion of *βαιθλ* in the wrong place, the order in vss. 15 f is shifted in *uf*. 𐤂, not A, introduces *βαιθλ* in front of *μακηδα* || 24 𐤂 wrote

K 167a

7 Καὶ τοῖς ἡμισέσι

7 XXII

φυλῆς μανασση

ἐδωκεν μωνσης

ἐν τῇ βασαν· καὶ

5 τοῖς ἡμισέσιν ἐ-

δωκεν ἱς· μετὰ

τῶν ἀδελφῶν

αὐτῶν ἐν τῷ πε-

ραν τοῦ ἰορδανου

10 παρὰ θαλασσαν· καὶ

R^L

167a 1 1 r τοῖς ἡμισέσι KR] τῷ ἡμισεῖ 2 φυλῆς Kro^L] +
 νων S μανασση Krs] μανασση ο^L 3 ἐδωκεν Ks] ἐδωκε ro μωνσης Ks
^L] μωνσης r: ἱς ο 4 ἐν τῇ Kro^L] τὴν S | 4-6 καὶ-ἱς Krs^L] > ο | 5 τοῖς
 ἡμισέσιν Krs] τῷ ἡμισεῖ 2 | 8-10 ἐν-θαλασσαν Krs^L] > ο | 11/12 ἀπεστείλεν

ul(p)tf

167a 1-4 καὶ—βασαν]>F (sed φυλῆς μανασση f superser) 1 ἡμισέσι

B^ChAΘAS

167a 1 AΘ τοῖς ἡμισέσι ΘA] τοῖς ἡμισεῖ A : τῷ ἡμισεῖ B : τῷ ἡμισιν
 h 3 μωνσης B rel] ἱς A | 4 τῇ sup ras 3 cire litt A^s | βασαν C^AΘ^S] |
 βασαν(ε)τιδὶ BhA 5 τοῖς ἡμισέσιν ΘA] τοῖς ἡμισιν A : τῷ ἡμισεῖ B : τῷ
 ἡμισιν h | 8, 9 ἐν τῷ περὶ τοῦ ἰορδανου BhC^Θ] παρὰ τὸν ἰορδανὴν A : > A^S |

μακροῦθ: μα was lost after βα (as βασιλεα was written compendiously), κ was lost through haplography in another ancestor which omitted βασιλεα and read in its source κ_i (=καὶ) κηδαθ: what remained became ηλαδ (spirant δ in B) and, with α of βασιλεα dittographed, αηλαδ in h; on the other hand, ηδαθ was misread (χ for $\lambda = \delta = \theta$) as ηδαχ in C.

167a 1-4 Omission through homoiocareton or condensation in F (but note the trace in f superser); a similar condensation in o (see the variants 3, 4-6, 8-10) which inconsistently retains ἐν τῇ βασαν 1 The plural all except Bh^Lu; ἡμισεῖ A probably an error, comp. ἡμισιν A in l. 5 which is certainly an error; hu refrain from declining; similarly l. 5 3 ἱς A is an error as it is in o, though there the error is coupled with condensation 4 Bh followed by A Greeize the name; the K recension and Origen (the latter followed by AΘ) have the Hebrew form 8-10 The K texts as well as the B recension present the full Hebrew text; there is no reason to assume that Origen had anything different; S (followed by A, but not by Θ) omits the first part, A the second (hence παρὰ τὸν ἰορδανὴν for ἐν τῷ περὶ τοῦ ἰορδανου) 11/12 The form minus the ἐξ- is peculiar to Kro 12, 13 o con-

K 167a

ηνικα απεστει-
 λεν αυτους ις εις
 τους οικους αυ-
 των· ηυλογη-
 σεν αυτους ⁸λε-
 γων· εν χρημα-

XVII

15

S

K] απεστειλεν r: απεστειλε o: εξαπεστειλεν s: *dimisit* \mathfrak{L} | 12 αυτους Krs \mathfrak{L} | > o
| 13 οικους Krs \mathfrak{L} | > o | 14 ηυλογη· K] ευλογη· R | 16/17 εν| *cum* \mathfrak{L} χρεμασιν

lpt] ημισυ u | 5 ημισεσιν] ημισυ u | 10 ¶ | 11 εξαπεστειλει ultF | 14 ηυλογη-

10 παρα θαλασσαν B rell] κατω θαλασσαν h : >Λ | ¶ B^{vid}hAΘ : 11/12
 εξαπεστειλεν omh | 14/15 ηυλογησεν] και ευλογησεν omh | 15/16 λεγων AΘ]

denses || 14 The omission of *καὶ* in Kru^u makes better Greek || The temporal augment with *εὐ-* only in K, see Helbing, 75 || 15 ff. In *ℋ*^s vs. 8 apparently read: *וּבְנֵי־רֵבִים שָׁבוּ אֶל אֲהֵיהֶם וּמִקֵּנָה רַב מֵאֵד וְסֶסֶךְ וְזוּהָב* . On *וְזוּהָת* which I have placed in parentheses see on ll. 22/23 The principal deviation from *ℋ*^m consists in the reading *שָׁבוּ* (minus the vowel letter) which taken as a perfect (*שָׁבַר*) entrained the pointing *הֶלְקִי* or *הֶלְקָר* and the change of the suffixes from the second to third person as well as the excision of *אֲמִי* *אֵלֵיהֶם לֵאמֹר* . A less important difference was the dropping of the preposition in front of *מִקֵּנָה* and the following nouns which caused the translator to place the caesura at *אֲהֵיהֶם* . Such is the text and exegesis underlying Bh. A crude approachment to *ℋ*^m constitutes the introduction at the head in *℄* of *καὶ εἶπε πρὸς αὐτοὺς*, the rest remaining as it is in Bh. Not less mechanical was Origen's procedure who left the text of the *κοινη* essentially intact except that he inserted after the first *καὶ* the words *εἶπε πρὸς αὐτοὺς λεγων* (Lagarde follows Maes in placing *πρὸς αὐτοὺς* alone sub ast; his Syriac MS reads: *ⲕⲁⲓ ⲉⲓⲡⲉ ⲡⲣⲟⲥ ⲁⲩⲧⲟⲩⲥ ⲉⲗ ⲉⲃⲣⲁ*; neither is correct; for if we follow the lead of AΘ which retain *λεγων* and omit *καὶ* we should have to place *καὶ εἶπε πρὸς αὐτοὺς* sub ast; if, on the other hand, B is our guide then *εἶπε πρὸς αὐτοὺς λεγων* should be put sub ast; the decision rests with the determination of the exact relation of AΘ to Origen into which question I am not in a position to go beneath the surface at the present writing); if he at all connected any sense with the text thus established (and certainly AΘ must have wrested some sort of meaning from the text as read by them), he took as the subject of the two verbs not the half-tribe of Manasseh, but Reuben and Gad (the presumable subject of *επορεύθησαν* in vs. 6). Accordingly, in

K 167a

XXII

σιν πολλοις ανα-
 λυεται εις τους
 οικους υμων
 20 και εν κτηνεσῖ
 πολλοις σφοδρα·
 και αργυριον και
 χρυσιον· και σι-
 δηρον και χαλκῶ·

Kr] χρημασι s: χρημασι ο* | 17 πολλοις Krs] πολλις ο: πολλης ο¹ | 18 -λυεται
 Ko] -λυετε rs | 17/18 αναλυετε Kr] ile 𐤀 | 20 εν κτηνεσιν K] εν κτηνεσι R:
 κτηνη 𐤀 | 21 πολλοις Kr] πολλα 𐤀 | 22 και Kr]>𐤀 | 24 και χαλκον Kr]>𐤀

εulογη- : p¹m και ltf | 20 κτηνεσῖ] κτημασι u | 22-

και Bh : p¹m και ειπε προς αυτους 𐤀𐤓 | 17/18 αναλυεται] απηλθοσαν BAA :
 απηλθον Θ : εισηλθον h: 'ataṁū 𐤀 : 𐤀𐤓 | 19 υμων 𐤓 | αυτων B rel | 20/21
 εν κτηνεσῖ πολλοις 𐤀 και κτηνη πολλα B rel | 21 σφοδρα]>h | 22/23 και
 σιδηρον και χαλκῶ] 𐤀𐤀 : και σιδηρον Bh : >AΘ : sub 𐤀𐤀

dismissing Manasseh, Joshua informs them that Reuben and Gad were gone already and that it therefore was now their part to go likewise. This bit of harmonistic exegesis is on a line with that of Rashi who naturally was bound by the received text to introduce a minor modification. The K texts which with AΘ retain λεγων go a step further in assimilating the text to 𐤀^m, though they diverge in details: KRUF introduce the imperative and the second person of the pronoun in the first half of the verse (αναλυετε characteristic of this recension; it certainly did not come from σ' who wrote 𐤀𐤓𐤀𐤓 according to 𐤓^m), while they leave the remainder substantially the same as in B (except that the preposition is restored in front of 𐤀𐤓𐤀𐤓; ufi prefix και in front of διελοντο so as explicitly to dissociate the second half from the first; z left out και as it so often does); 𐤀, on the other hand, goes on with the imperative and the second person of the pronoun in the second half of the verse as well, but introduces in addition the κoinη form at the end in the reading of ufi 17/18 ile 𐤀 does not appear to reproduce αναλυετε but probably απελθετε 19 𐤀𐤓, 𐤓 is probably an error for 𐤀𐤓𐤀𐤓? 20 κτημασι u seems to have preserved the original Greek, though etymologically the Hebrew might be rendered κτηνη 𐤓 22/23 places και χαλκον και σιδηρον sub ast; this accords well enough with AΘ which omit the entire phrase; but Bh have at least και σιδηρον which reading is shared by 𐤀; the other K texts go with Origen 22 ff. z condenses

K 167b

και ιμα[τισμον]
 πολυν δ[ιειλον-]
 το· πασα[ν την]
 προνομ[ην των]
 5 εχθρων [αυτων]
 μετα τω[ν αδελ-]
 φων αυ[των:]
 9 και επορ[ευθησα]
 οι υιοι ρο[υβην]
 10 και οι υιο[ι γαδ]
 και το ημ[ισυ φυ-]
 λης υιων [μανασ-]
 ση· απο τ[ων υι-]
 ων ιηλ' εν[σηλω]

XXII

9

167b 2 πολυν Ko] πολλυν rs: + σφοδρα s | 3/4 δ[ιειλον]το Kr] διηλοντο
 (per compendium) o: διειλαντο s: *dividetis* 11 | 3/4 πασα[ν την] προνομ[ην] K]
 την προνομην πασαν r: την προνομην (προνομιν o*) πασαν o: την προνομην s: *de*
praeda 11 | 5 [αυτων] KR] υμων 11 | 7 αυ[των] KR] υμων 11: + και διειλοντο την
 προνομην μετα των αδελφων αυτων 11 | 8 ¶ r | 9, 10 οι>o | 11 τω r | 12 υιων
 Krs 11] >o | 12/13 [μανισ]ση KR] μανισση 11 | 14 εν K] εκ r 11 | [σηλω] Kr]

167b 2 και — πολυν (σφοδρα)] > z | 2 πολυν] + σφοδρα | 2 3
 διειλοντο] prim και υfi | 3/4 πασαν την προνομην] ~ | 6/7] > iz | 8 ¶ ul | 9
 ρουβιν lt: ρουβ(ε)μ uf | 9-13 οι—μανισση] οντοι z | 14 εν i] εκ r 11 | 16 τη]

167b 2 πολυν] + σφοδρα ΕΑΘΛΣ | 2/3 διειλοντο h] διειλαντο B r 11 | 3
 πασαν] > omn | 5 αυτων ΕΑΘΛ: sub ✕ S: > Bh | 8 ¶ hAΘ και] prim και
 απεστρεψαν ΕΛ et sub ✕ S | 11 ημισει h | 12 υιων B] > hΕΑΘΛΣ | 14 εν

167b 2 σφοδρα omitted by BhKro 11 was apparently missing in 5 ||
 2/3 διειλαντο is the vulgar form; Kro as well as h have the classical aorist ||
 3 πασαν which is wanting in 11m only in Krouf | 5 αυτων was omitted by 5,
 the article as so often doing service for the pronoun | 6, 7 iz condense ||
 7 Origen alone added και απεστρεψαν sub ast; from him it penetrated into 5
 || 9-13 z condenses || 9, 10 o omits the article as elsewhere often || 12 υιων
 B and the K texts except o which merely condenses, not in 11m | 14 εν 5
 probably read בְּשֵׁלַח, a shortened relative clause 'σηλωμ hS 11 = σηλων
 comp. μαγεδδων for μαγεδδω (comp. בְּשֵׁלַח and Lagarde, *Übersicht*, 187)

K	167 <i>b</i>	15	ἐκ γῆς χα[νααν] ἀπελθειν[εις τῇ] γαλααδ' ἐ[ις γῆν] κατασχε[σεως] αυτων· [ην κα-]	XXII
		20	τεκληρο[νομη-] σαν εν αυ[τη δι-] α προστα[γματος] κὺ εν χει[ρι μουση·]	
168 <i>a</i>			[¹⁰ και ηλθ]ον εις γα- [λιλα]θ' του ιορδα- [νου η] εστιν εν [γη χα]νααν και 5 [ωκοδο]μησαν οι υ-	10


σιλω ο: σιλωμ s: σηλωμ 17 γαλααδ Kro] prn του s 19/21 [κα]τε-
κληρο[νομη]σαν K] εκληρονομησαν rs: εκληρονομισαν ο 23 χειρι KR] manus
μωση ro

16Sa 1/2 γα[λιλα]θ K] χαλιλαθ r: γαλιλαδ os: galilea 1 | 4 r | 5-9
oi—μανασση>s | 6, 7 ρουβην, γαδ Kro] ~ 1 | 6 oi>o | 7 τω r | 8 φυλης K1

γην 19-23 ην — μωυση] > z 19/20 εκληρονομησαν

168a 1 1 ηλθοσαν 4-23 η—ιορδανου] > z 6, 7 ρουβην, γαδ] ~

$\text{Bh}\mathfrak{E}\Lambda\mathfrak{S} \mid \epsilon_{\kappa} \text{A}\Theta \mid \sigma\eta\lambda\omega\mu \text{h} \mid 15 \epsilon_{\kappa} \gamma\eta\varsigma \mathfrak{E}\Lambda\Theta \mid \epsilon\nu \gamma\eta \text{Bh}\Lambda\mathfrak{S} \mid 16 \tau\eta \text{B} \mid \gamma\eta\eta$
 $\text{h}\mathfrak{E}^{\text{fb}}\text{A}\Lambda\mathfrak{S} \colon +\gamma\eta\eta \Theta \mid 17 \gamma\alpha\lambda\alpha\omega\delta \mid \text{prim} \text{του} \Theta \mid 17/18 \gamma\eta\eta \text{κατασχεσ}\epsilon\omega\varsigma \mid \text{τη}\eta\eta$
 $\text{κατασχεσ}\epsilon\iota\nu \mathfrak{E} \mid 19/20 \epsilon\kappa\lambda\eta\rho\omicron\nu\omicron\mu\omicron\sigma\alpha\nu \text{omn} \mid 21 \epsilon\nu \alpha\upsilon\tau\eta \mid \alpha\upsilon\tau\eta\eta \text{B} \text{rell} \colon >\text{A}$

168a 1 AΘ ηλθον B rel] ηλθοσαν ΑΛ 1/2 γαλιλαθ] γαλιλωθ ΑΘΛ
(): γαλγαλα B : γαλααδ hC 4 h A 6, 7 ρουβην, γαδ

15 \S manifestly wrote $\epsilon\nu\ \gamma\eta$; $\epsilon\kappa\ \gamma\eta\varsigma$ is an inner-Greek variant (the stages are $\epsilon\gamma\ \gamma\eta$, $\epsilon\kappa\ \gamma\eta$, $\epsilon\kappa\ \gamma\eta\varsigma$) || 16 $\gamma\eta\nu$ was written by \S and then replaced by $\tau\eta\nu$; or \S wrote $\tau\eta\nu\ \gamma\eta\nu$, $\gamma\eta\nu$ then dropped out after $\tau\eta\nu$ || 19–23 z condenses || 19/20 The compound only in K || 21 $\epsilon\nu\ \alpha\nu\tau\eta$ the K recension in accordance with \mathfrak{B}^{ms} ; A omits the 'ar'id as superfluous in Greek

168a 1 The vulgar form in vFAA גִּלְגָּל ḡlḡl is reproduced exactly in AΘA (but גִּלְגָּל , ḡl); the singular of the K texts stamps it visibly as the name of a locality; in BheU the name is corrupted (assimilated to other names: Gilgal, Gilead, Galilee; the last not a bad guess).

K 16Sa

[ιοι ρου]βην και οι
 [υιοι γ]αδ' και το
 [ημισ]υ φυλης μα-
 [νασσ]η· εκει βω-
 10 [μον ε]πι του ιορ-
 [δανο]υ· βωμον
 [μεγα]υ τω ιδειν·
 [11 και η]κουσαν οι υ-
 [ιοι ιηλ'] λεγοντω-
 15 [ν· ιδου]ωκοδομησα
 [οι υιο]ι ρουβην και
 [οι υιο]ι γαδ' και το
 [ημισ]υ φυλης μα-
 [νασσ]η βωμον ε-
 20 [φ ορι]ων της χα-

XXII

11

+ υιον ro | 8/9 μανναση 11 | 11 βωμον Ks11 | >ο | 12 τω ιδειν Kr] του ιδειν s:
 in conspectu domini 11 : >ο | 13 οι | >ο | 14/15 λεγοντων Ksr1 | λεγωντων r* |
 14-16Sb, 1 λεγοντων—ιηλ | >ο | 16, 17 ρουβην, γαδ Krs] ~ 11 | 17 τω r | 18
 φυλης] + υιον s | 18/19 μανναση 11 | 19/20 ε' φ | Ks] επ r | 20 της K] γης rs

ρουβιν lti: ρουβ(ε)μ uf | 9-11 βωμον — ιορδανου | > | 12 τω | του | 13 1 | 15
 ωκοδομησαμεν u | 16, 17 ρουβην, γαδ] ~ | ρουβιν lti: ρουβ(ε)μ uf | 20 της]

AΘΛΞ] ~

11 τω] του omn: prm επι B (>B^{ab}) | 13 1 A |
 14/15 λεγοντων | > 15 ιδου | οτι 16, 17 ρουβην, γαδ AΘΛΞ] ~ Bh 18
 ημισει B* hA | 19/20 εφ οριων της] επι των οριων γης B*: εφ οριων γης B^{a'vid:b}

None of the recensions followed σ' in treating the word as a common noun. Observe the slight corruptions in r (χ for spirantic γ) and os (δ for spirantic θ) || 4-23 The omission in z may be due to homoioteleuton; but probably at the same time it serves the purpose of condensation || 5-9 s condenses || 6, 7 The Hebrew order in Kro and in Origen's recension with its dependents; so also 16/17 and 169a, 5-7 || 9-11 The omission in ufi due to homoioteleuton || 12 Inner-Greek variants || ο condenses || 11 paraphrastic? 14 ff. In ο the omission which is due to homoioteleuton serves at the same time the purpose of condensation || 18 υιον s an addition || 20 οριων of the three recensions (only h diverges) goes back to **גבול** 11^g in the place of **בזל** 11^m.


K 168a	[νααν] επι του γα- [λιλα] θ' του ιορ- [δανου α] πο μερους	XXII
168b	των υιων ιηλ. ¹² Και συννηθροισθη- σαν οι υιοι ιηλ' πα- τες εις σηλω· ωσ- 5 τε αναβηναι και εκπολεμησαι αυτους· ¹³ και απεσ- τειλαν οι υιοι ιηλ' προς τους υιους 10 ρουβην· και προς τους υιους γαδ·	12 13

11 21/22 γα[λιλα]θ Kr 11 | γαλιλαδ s | 23 [α]πο μερους K] επι μερους rs: *in parte* 11



168b 2 1 r | συννηθροισθη- ο 3/4 οι υιοι ιηλ παντες Kr] παντες οι υιοι ιηλ
11 : παντες ο | 4 εις Kro] εν s | 4 σηλω Kr] σιλω ο : σηλωμ s11 | 4/5 ωστε
Ks] ωσται ο : ωτε r | 5 αναβηναι Kro] αναβαιναι s | 8 οι superser o | 10/11 ρου-


γης | 23 απο] επι

168b 2 1 >ul | ; 4 εις] εν i | 7 1 | 8-14 οι — γαλιλαδ] προς αυτους iz |

⊕AΘΛ⊕ : εν γη h | 21/22 του γαλιλαθ] >Λ | γαλιλαθ] :  S : γαλιλωθ AΘ :
γαλααδ Bh⊕ 23 απο μερους] εν τω περαν omn

168b 1 των] >omn | 2 1 BhAΘ | και] prin και ηκουσαν οι υιοι ιηλ ⊕A et sub
⊗ S | 3/4 οι υιοι ιηλ παντες] ~omn | 4 εις] εν h | σηλωμ h | 5 αναβηναι
και] αναβηναι A⊕ : αναβαντας Λ : αναβαντες B rell | 6/7 εκπολεμησαι αυτους]

της K is an error for γης || 21/22 See above on ll. 1/2 || 21-23  S = εν τω γαλιλαθ επι comp. 15. 18. 64. 128 || 23 απο (or επι) μερους all the K texts; comp. μερος =  Exod. 32:15

168b 1 Origen's recension alone (thence into ⊕) added sub ast και ηκουσαν οι υιοι ιηλ; either the first three words of vs. 12 were missing in 11^g, or were omitted by the translator, the clause being merely resumptive of the identical clause at the head of vs. 11; comp. the analogous case 10:41 (161a, 18/19) || 3/4 ο condenses || None of the recensions express  || 5/6 Note the paratactic construction in the K recension; the infinitive was written also by Origen, but he subordinated the second infinitive thereto

K 168b

και προς το ημισυ
φυλης μανασση·
εις την γαλααδ' το̄

XXII

15 φινεες· υιον ελε-
αζαρ' του ιερεως
14 και δεκα ανδρας
των αρχοντων
των μετ αυτου·

20 αρχων εις απο οι-
κου πατριας απο
πασων των φυλω̄
ιγλ'· αρχοντες οικω̄

βην—υιους]>ο | 9-13 τους—μινασση] αυτους s | 10/11 προς τους υιους]>ϙ
| 13 φυλης] + υιον r | μανασση ϙ 14 το̄ Kϙ] + τε R | 15 φινες ϙ | 17 δεκα]
ι το̄ ϙ | 19 των]>r | 19/20 μετ αυτον αρχων εις] αρχοντα ενα μετ αυτων ϙ | 21
πατριας] prim et ϙ | 20/21 απο οικον πατριας]>s | 23 ιγλ] prim υιον ϙ | οικων]
>ο

ρονβιν lt: ρονβ(ε)ιμ uf | 13 φυλης ltf] + υιον u | 14 την] γην | τον] + τε | 16
-αζαρον i: + υιον ααρων | ιερεως u^t] αρχιερεως u^mlfr | 19 των]> | 23 ιγλ] prim
υιον t

~Λ | 7 ϙ AΘ | 12 ημισει hΛ το] τους υιους B | 14 την] γην BhEAΘξ : την
γην Λ το̄ h] + τε B rel | 16 -αζαρ] + υιον ααρων B. rel: + υιον ααρων h:
sub + ξ | ιερεως hEAξ] αρχιερεως BAΘ | 17 ανδρας]>omn | 19 των Λ]>
B rel (post αρχοντων % in Θ) | 20 αρχων] prim και E^h Λ | 21 πατριας] + αυτων
E | 22 των AΘΛ | 23 αρχοντες] prim ανδρες EAξ | οικω̄] οικον h

(so at least ξ and A; contrast ΘΛ which follow the B texts) 8-14 iz
condense | 9-13 s condenses | 10/11 ϙ condenses | 12, 13 "the sons," "of
the sons," Bru, not in ϙ^m | 14 γην or την γην was apparently written by E
τε is a Greek embellishment with which the translator may be credited |
16 The κουνη addition which may go back to יִשְׂרָאֵל בֶּן יִשְׂרָאֵל and which Origen
placed sub obelo was excised by the K recension (and re-introduced in uf) |
E apparently wrote αρχιερεως (B, followed by AΘ, also u^mlfr) which Origen
and the K recension corrected into ιερεως (so also h) | 17 ανδρας peculiar to
the K recension | 19 των should be deleted | 20 There does not seem to be
any good reason for the conjunction | 20/21 Omission through homoiote-
leuton in s | 23 υιον, as so frequently, an idle addition | ανδρες (EAξ) goes
back to Origen = יִשְׂרָאֵל בֶּן יִשְׂרָאֵל ϙ^m

K 169a

XXII

- πατριων εισι
χιλιαρχοι ιηλ' :
15 ¹⁵Και παρεγενον- 15
το προς τους υ-
5 ιους ρουβην· και
προς τους υιους
γαδ· και προς το
ημισυ φυλης υ-
ων μανασση·
10 εις γην γαλααδ·
και ελαλησαν
προς αυτους λε-
γοντες· ¹⁶ταδε 16
λεγει η συναγω-
15 γη κ̄υ πασα· τις
η πλημμελεια
αυτη· ην επλημ-
μελησεται εν̄-
τι θ̄υ ιηλ'· αποστρα-

169a 1 [πατριων] | πατρικων 1 | εισι s | 3 r | 4-12 τους — προς] > o |
5/7 ρουβην· γαδ] ~ 1 | 4-10 προς — γαλααδ] > s | 8/9 υιων] > 1 | 9 μανασση
1 | 10 γην] την 1 | 13 r | 14 λεγη o | 14/15 η συναγωγη κ̄υ πασα K ro] πασα
συναγωγη κ̄υ s 1 | 16 πλημμελεια Ks] πλημμελεια ro | 18 -μελησατε ro¹

169a 3 ¶ u | 4-11 προς — ελαλησαν] > iz | 5/7 ρουβην· γαδ] ~ | 6 > f |
ρουβιν lt] ρουβ(ε)ιμ uf | 14/15 η συναγωγη κ̄υ πασα] ~ | 14 η] > z | 18
-μελησατε | 19 θ̄υ] prm του | 22/23 υμιν εν̄τοις

169a 1 πατριων] + αυτων ̣ (cf. σ' ̣^m) | 3 r hAΘ | 5, 7 ρουβην· γαδ AΘ] Λ̣̣
~ Bḥ̣ | 7/8 το ημισυ hΘΛ] τους ημισεις BA | 8/9 υιων] > omn | ημισει h* ημισυ
h² | 10 γην hΘΛ̣̣] την Ḅ̣A | 13 r hAΘ | 14/15 η συναγωγη κ̄υ πασα
| ~ omn [η > h] : + οι υιοι ιηλ sub ※ ̣̣ | 18 -μελησατε omn | 18/19 εν̄αντι

169a 1 αυτων ̣ may be an innocent addition by the translator as so frequently elsewhere; but σ' (according to ̣^m) had it, and it is found in ̣^m | 4-12, 4-11, 4-10 Various methods of condensation (o, s, iz) | 6 f condenses | 8/9 υιων K texts (except 1) not in ̣^m | 10 την Ḅ̣A an error for γην | 15 The addition οι υιοι ιηλ ̣̣ sub ast is shared by none else and is probably an error (the phrase may have been introduced from vs. 12) | 18 -μελησεται

17

169b 2 *σημερον* was added by Origen, = **היום** (also in **ⲉ**) 10 The article which is found in **Λ** goes back to Origen; comp. **המגן** 12/13 The

K 169b

συναγω[γη κῦ]
¹⁸ και υμε[ις απο-]
 στραφ[ησεσθε]
 σημερον [απο κῦ]
 15 και εστ[αι εαν α-]
 ποστητ[ε σημε-]
 ρον και α[υριῶ]
 επι παν[τα ἡλ]
 η οργη εσ[ται:]
 20 ¹⁹ Και νυν ε[ι μικρα]
 υμιν η γ[η της]
 κατασχ[εσεως]
 υμων· δι[αβητε]

XXII

18

19

14 σημερον]> 11 [κῦ] KR] + θῦ υμων 11 | 15-19 και εσται αυριον επι παντα
 ἡλ η οργη ο: και αυριον επι παστα ἡλ εσται η οργη s | 15 εσται]> 11 | 17 -ρον]
 + απο κῦ r 11 | 19 εσται η οργη rs 11 | 20 ¶ rs | ει' η ο | 21 η]> ο | 23 υμων Krs]
 > ο: κῦ 11

16 -ποστραφητε | 17 ρον]+ απο κῦ | 19 η οργη εσται]~ | 20 ¶ u

BhEA | 14 απο] οπισθεν E | 15 ¶ Θ· ειν] + υμεις EA et sub ✕ S | 16/17
 σημερον (απο) in mg et sup ras A^a? (σημερον>A^{*vid}): απο κῦ om | 17 και]>
 Eh | 19 η οργη εσται]~ B : εσται οργη hAΘA : 11 12 13 S | 20 ¶ >
 BhAΘ | 21 υμιν η γη hEAΘ] η γη υμων B : η γη AS | 23 διαβητε] + υμιν S

translator apparently wrote the aorist (whether 19^g read 19^h, or whether the translator not understanding that the clause was interrogative took the imperfect in the sense of an aorist, it is difficult to say); both recensions (note, however, that A goes with B) have correctly the future tense || 14 οπισθεν of E may be grounded after all in Ethiopic idiom; but see above on 169a, 21 | 15-19 In s the omission may be due to homoioteleuton, comp. z; but it may just as well represent condensation, comp. o | 15 υμεις = 19^h was added by Origen (also in E) | 17 απο κῦ omitted in K through error | και of the apodosis all except hE | 20 Maes suggests that G wrote μικρα which was then corrupted into μικρα | 21 υμιν of the K texts also in hEAΘ; B has a redundant υμων (which perhaps represents an original υμιν) deleted by Origen On the other hand, S adds υμιν after διαβητε l. 23 | 23 κῦ 11 a clear error which led to the omission of κῦ in l. 3 of the next column

K 170a

[εις την γην της]
 [κατα]σχεσεως
 [κῡ· ο]υ εστιν η
 [σκηνη] η κῡ και
 5 [κατα]κληρονο-
 [μῃσε]ται εν η-
 [μιν·] και απο κῡ
 [μη α]ποσταται
 [γινε]σθαι· και
 10 [υμει]ς μη απο-
 [στητ]αι δια το
 [οικοδ]ομησαι υ-
 [μας β]ωμον εξω
 [του θ]υσιαστη-
 15 [ριου] κῡ του θῡ

XXII

170a 3 κῡ Kr] > 11 εστιν] erit 11 6 -μῃσατε rs: -μισαται ο (αι corr in ε):
 + αυτην 11 | 6/7 υμιν r | 8 αποστατε r | 9 γινεσθε r: γενησθε s | 7-9 και μη απο
 κῡ αποσταται γενησθε 11 | 10 υμεις Kr] 11 αφ ημων s: > ο 11 -στητε rs]

170a 3 εστιν] κατασκηνοι εκει | 6 -μῃσατε | 6-12 -ται — οικοδομη-] > i |
 7-9 και — γινεσθαι] και μη απο κῡ αποσταται γενηθητε | 10 υμεις] απο ημων |

170a 1 εις] επι A | 3 ου] οπον A | εστιν] κατασκηνοι εκει omh | 4 σκηνη]
 κιβωτος A | 6 -μῃσατε B | -μῃσατε hAΘΛΞ | 7-9 και απο κῡ μη αποσταται
 γινεσθε cf. Ξ | και μη αποσταται απο θῡ γενησθε B : και μη αποστατε απο θῡ
 γενηθητε h: και μη απο κῡ αποσταται γενηθητε AΘ : απο κῡ μη αποσταται
 γενηθητε A | 10 υμεις B^{ab} superser] hCth | απο ημων AΘΛΞ | 11 αποστητε

170a 3 εστιν Kr(11) against all the other texts and 11^m | 4 The reading of A is singular (or sub-singular, comp. 121) | 6 K goes with B in reading the future | αυτην 11 superfluous | 7-9 Kr come nearest to Ξ comp. A in that the order of the Hebrew is strictly adhered to; with AΘ (comp. υf) the witnesses mentioned share κῡ=כִּי, כִּי, כִּי 11^m; the essential difference between these two recensions (K and Origen) and the B recension consists in the name of the Deity (θῡ in the latter) | 10 כִּי, כִּי, כִּי was expressed by Origen only (it passed into AΘ, but also into υf); 11^s probably read כִּי, כִּי (hence υμεις of the other texts), which, of course, is an inferior reading; ο merely condenses | 11 The addition in B hC due to the faulty reading discussed in

K 170a

20 XXII

[ημω] ν· ²⁰ ουχ ει-
 [δου α] χαρ ο του
 [ζαρα] πλημμε-
 [λιαν] επλημμε-
 20 [λησε] ν· απο του
 [αναθ] εματος·
 [και ε] πι πασαν
 [την σ] υναγωγῇ

170b

ἰῆλ εγενηθη οργη·
 και ουτος εις μο-
 νος ην· μη μονος
 αυτος απεθανε·

5 εν τη αυτου αμαρ-
 τια: ²¹ και απεκρι-
 θησαν οι υιοι ρου-

21

-στειτε s* | 12 οικωδομοσαι ο | 16 υμων s | ¶ rs | 16/17 ουκ ιδου R | ιδου] > 1 |
 19 -λιαν Kro] -λεια s: *neglegens* 1

170b 1 ἰῆλ! > ο | οργη] + κῶ ο | 2 ουτος Kr 1 | ουτως r: αυτος ο | 2/3 εις
 μονος] *unus* 1 | 4 αυτος Kr] ουτος s1 : > ο | 5 τη] τι ο | εαυτους | 6 ¶ rs |

16/17 ουκ ιδου | 18-20 πλημμ. επλημμ.] ~ i

170b 1 ἰῆλ! > z | οργη lt] prm η uf | 2 εις lt fi] > uz | ; 4 αυτος lt fi] > uz |
 5 εν] > | αυτου lt fi] > u | 6 ¶ l | ρουβιν lti: ρουβ(ε)ιμ ufz | 8 οε] > fz | οι υιοι] > i |

AΘΛξ] + απο κῶ Bh 2 | 16 ¶ A | ουχ Ah* (ουκ h¹) | 17 αχαρ B 2th rel] |
 αχαν Aξ | 18 ζαρα] 'azdr 2th | 19 -λ(ε'ιαν) λ(ε'ια omn | 20 -λησεν] ε sup ras
 A² | 23 την AΘΛ

170b 1 εγενηθη¹ ειηθη sup ras B^{1 2 a} | 2/3 μονος sub ÷ ξ | 3 ην AΘ] sub
 emnisco ξ : > BA | μη μονος] > B | 3/4 μονος αυτος cf B¹ μονος ουτος AΘ:
 ουτος μονος A et sub ÷ ξ | 5 εν] > AA | αυτου ΘΛ] εαυτου AB | 2/6 και -

the last note || 17 αχαν = ܐܚܢ 1^m only Aξ || 19 The MSS waver between the
 dat. and accus. to express the inner accus. in Hebrew

170b 2-6 It is clear that the text of B is faulty; the words ην μη μονος
 dropped out through homoioteleuton; thus barring minor points all three
 recensions agreed. Perhaps ܐܢܝܢ 1^m goes back to ܐܢܝܢ ܐܢܝܢ by the side of
 which ܐܢܝܢ 1^m was a justifiable variant || 10 υωρ not in 1^m || 11/12 i con-
 denses || 13 λεγοντες all, not in 1^m, hence sub obelo Origen || 14-16 Origen's
 text which is identical with that of AΘ (comp. also s) was, as the obelus
 shows, substantially the same as the current text; the differences between it
 and B are slight (B transposes κς εστιν and omits the last κς; with the B
 text goes also 1, minor differences notwithstanding); the introduction of

K 170b

βην και οι υιοι γαδ'

XXII

και το ημισυ φυ-

10 λης υιων μανασ-

ση· και ελαλησα̃

τοις χιλιαρχοις·

ι̃ηλ' λεγοντες·

²² ο θς̃ αυτος̃ εστιν

22

15 κς̃ ο θς̃· και ο θς̃ αυ-

τος̃ οιδεν· και ι̃ηλ'

αυτος̃ διαγνωσε-

ται· ει εν αποστα-

σεια πεπλημμε-

20 ληκαμεν εναν-

τι̃ κ̃υ· μη ρυσηται

ημας̃ εν ταυτη·

²³ Και ει οικοδομησα-

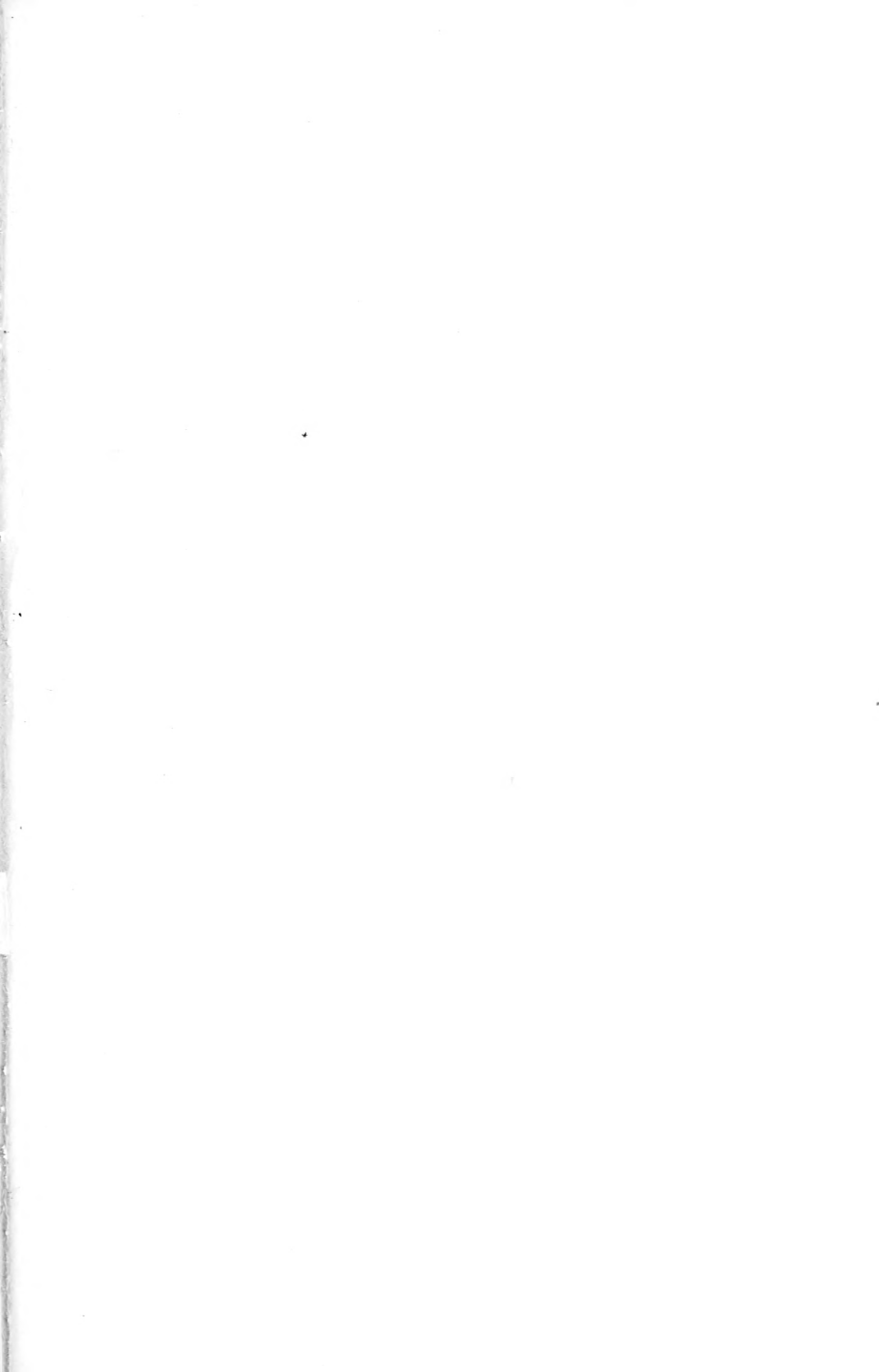
23

8 οι>ο gat 1 10 υιων Ks>ro 1 11 μαννιση 1 13 λεγοντες ο 14-16 ο θς̃
 θς̃ κς̃ εστιν· και ο θς̃· θς̃ κς̃ οιδεν αυτος̃ s: ο θς̃ θς̃ εστιν και ο κς̃ και ο θς̃ αυτος̃
 οιδεν 1 14 εστι ro 15 ο θς̃ 2°>ο 16 οιδε ro 16-18 και—διαγνωσεται> 1
 19 -σια R 21 ρυσηται K] ρυσεται ο: ρυσετο s: liberet 1 22 ταυτη K 1] prm
 τη ημερα R 20 1 rs 23 ωκοδομησα- R

9 φυλης] prm της i 11/12 ελαλησαν τοις χιλιαρχοις] ειπον αυτοις i 12
 χιλιαρχαις u 20/21 εναντι] εναντιον z: απειαντι rell 21 κ̃υ] prm του t 21
 ρυσεται 22 ταυτη] prm τη ημερα

αυτον]>h 6 1 hAΘ 9 ημισει hA 10 υιων]>omn 13 λεγοντες sub + 5 14-
 16 ο θς̃ ο θς̃ κς̃ εστιν και ο θς̃ ο θς̃ κς̃ αυτος̃ οιδεν [[ο 2°>A εστιν και] sub + 5
 ο 4°>A] AΘΛ 5: αυτος̃ ο θς̃ θς̃ θς̃ αυτος̃ εστιν· και ο κς̃ κς̃ αυτος̃ οιδεν h: ο
 κς̃ αυτος̃ εστι θς̃ και κς̃ και θς̃ θεων αυτος̃ ο κς̃ οιδεν C: ο θς̃ θς̃ εστιν κς̃ και ο θς̃
 θς̃ αυτος̃ οιδεν B 17 διαγνωσεται] γνωσεται omn 18/19 αποστασει AΘ 19/20
 πεπλημμεληκαμεν Θ] επλημμελησαμεν BhAΛ 21 κ̃υ] prm του Bh ρυσηται Λ
 ρυσαιτο BAΘ: ρυσαιτω h (c corr) 22 ταυτη Bh] prm τη ημερα AΘΛ 5 23 1 >

αυτος̃ in the first clause distinguishes the text of Krouf from the others. All the texts err exegetically in that they look in the first clause for a confession of faith. Properly rendered, the Greek should run as follows: ο θς̃ ο θς̃ κς̃ ο θς̃ ο θς̃ κς̃ αυτος̃ οιδεν. Certainly 11^s and 11^m were identical 16-18 The omission in 1 probably occurred in a Latin MS 21 11^s read יְהוָה יִשְׂרָאֵל which is certainly the better reading 22 K goes with Bh 1; ταυτη se. τη ημερα; it goes without saying that Origen supplied the words (hence also in AΘ and υf), but they are also found in R



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